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5 M 6

# BURDEN OF ENGLAND, SCOTLAND, & IRELAND:

OR,

*The Watchmans Alarum.*

In a plain Declaration to the KINGs most  
Excellent Majesty, pointing out the chiefe sins,  
and causes of this Civill War, and of all those judge-  
ments under which the three Kingdomes now groane,  
plainely proved by Gods Word, and our practise.

ALSO

Shewing the meanes, or remedies, (approved of by  
God) for the establishing a sound Peace, and the removing  
of the said judgements out of the three aforesaid Kingdomes, ac-  
cording to the mean wisdom God hath given unto the Author,

ED: de CLARO VADO.

PROV. 25. 25.

*Tis the glory of God to conceale a thing: but the honour of Kings to search  
out a matter. Take away the wicked from before the King, and his throne  
shall be established in righteousness.*

*Miser est imperator apud quem vera reticentur, Capitol. in com.  
Salus illius desperata est, cuius aures ita formate sunt, ut aspera, quae utilia,  
& nil nisi jucundum, & laesurum accipiant. Tacitus 3. Hist.*

LONDON,

Printed for *Thos Slater*, and are to be sold at his shop in Ducke-lane,  
at the signe of the Angell. 1646.



1104. a. 3

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TO  
HIS MOST EXCELLENT  
MAJESTIE  
CHARLES

By the grace of God, of England,  
Scotland, France, and Ireland, KING,  
*Defender of the Faith, &c.*

The humble Petition of *Ed: de Claro vado*, a poore  
Minister of IESUS CHRIST,  
(though most unworthy)

*Humbly sheweth:*



That whereas your Majesty in the booke  
of Prayers set forth upon the Treaty at  
Uxbridge, to be read on the Fast day,  
then enjoyned by Proclamation,  
\* there is this clause, (or if the guilt of  
our great finnes, cause this Treaty to  
break off in vaine,) Lord, let the truth  
cleerely appeare, who those men are,  
who under pretence of the publique good, pursue their own  
private

*Vide the book of  
Prayers printed  
for the Fast be-  
fore the Treaty  
at Uxbridge.*

*Auguſt (dicebant  
Iudei) habemus le-  
gem & Prophetas  
non eſt peritura lex  
ex ore noſtro, habet  
in quidem ait Pro-  
pheta, ſed neque  
Propheta eſt, ullus  
qui eloquatur, neq;  
ullus in populo qui  
auſcultet legi.  
Trem. & Bun-  
poe in locum.*

*Exod. 32. 7, 8,  
9, 10, 11.*

private ends: and remembering that of the Prophet, *Ier. p. 12.* Who is a wiſe man that he may underſtand this, and who is he to whom the mouth of the Lord hath ſpoken, that hee may declare it, for what the land periſheth, &c. and perceiving your caſe to be like his, who had many Priests and Prophets, attending at his Court, but there was none that ſpake out, nor ſhewed him, and his people their tranſgreſſions, but were as they are deſcribed, *Ier. 8. 8.* deceitfull flattering perſons; for the pen of the Scribe wrought for falſhood, the wiſe men were aſhamed, diſmaid, and taken, they had rejected the word of the Lord, and what wiſdome was in them then? Surely none at all, though they boated, Lo, they were wiſe, and the law of the Lord was with them: ſo your Maſteſty, hath had many great Biſhops, and learned Doctors, and grave Divines, but none (as yet I have heard of) have declared to your Maſteſty the true cauſe of our miſeries; for, in that booke of Prayers, they confeſſe to God, (and with him they ſhould deale uprightly) that they know not why this ſtrange and unnaturall warre ſhould be, but onely in a generall notion (thy Juſtice and our ſins excepted) therein clearing your Maſteſty with words of deceit, as if you had not partaked with them in their ſins, and cauſes of our miſeries: for ſo it followes, *Exod. 32. 7, 8.* Look on thy Moſes, who ſtands in the gappe, beſeeching thee to turne thine anger from thy people, as Moſes was an Advocate betweene God and the people in their ſin of the molten Calfe, and no way partaker; and ſo in the next Prayer, more plainly they ſay, Regard the ſincerity of thine Anointed, and to flatter your Maſteſty in your ſin, and obdurate your heart, and deceive your ſoule, they apply that of the Pſalmiſt, Be thou my Judge, O Lord, for I have walked innocently, my truſt hath alſo bene in the Lord, therefore ſhall I not fall: Examine me, O Lord, prove me, try out my reins and my heart; Let my ſentence come forth from thy preſence, and

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let thine eyes looke on the thing that is equall: Remember  
 what he hath suffered, and the heavy things thou hast shew-  
 ed him, and in the day when thou makest inquisition for  
 bloud, forget not his desires of peace, and the endeavours  
 which he hath used, and the prayers he hath made to thee,  
 for it, these men have boasted of their Learning, Wisdome,  
 and that the truth was on their side, and that it was Gods  
 cause they did maintaine. But their pens have wrought fal-  
 shood, like Ahabs Prophets, *1 Kings 22.6. 11.22, 23, 24. 27.*  
 A lying spirit hath deceived them, whilst they cryed out to  
 your Majesty, as they to Ahab, Go up and prosper, and have  
 rayled against, smitten, and imprisoned the poore Michaiahs  
 of the land; But God hath made them ashamed, they have  
 beene dismaide, and taken, for they have rejected the word  
 of the Lord, and what wisdome is in them then? their  
 worldly wisdome they vaunt of, is foolishnesse with God,  
 he takes them in their craftinesse, *1 Cor. 3.19, 20.* he hath  
 declared their thoughts to be but vaine, *Iob 5.13.* Also, con-  
 sidering the heavy doome, denounced on that watchman,  
 who seeing the sword comming, doth not blow his Trum-  
 pet, to give warning to the people, the bloud of the unwar-  
 ned, God will require at the watchmans hands, *Ezek. 3.18.*  
*& 33.6.* and knowing S. Pauls woe, if I preach not the Go-  
 spel, *1 Cor. 9.16.* which, though properly it appertaineth to  
 that flock over which the holy Ghost hath made me over-  
 see, *Acts 20.28.* over whom a more speciall care is required,  
 yet, seeing those who have been about your Majesty, fayle  
 of their duty, and knowing your Majesty to be under no  
 particular cure, but to be a publique person, in whom all  
 have interest, *2 Sam. 19.42, 43.* and on whom, every Mini-  
 ster should cast an eye, (as the supream Governour of the  
 Church) on whom the well-being, and ording thereof doth  
 depend, and therefore to whom, all ought to give Intelli-  
 gence, being obliged therunto by the Law of God,

*Vide the book of  
 Prayers, as supra*

*Vide the vindic-  
 of Episcopacy  
 and Dr. Ham-  
 monds preface in  
 the survey of the  
 Directory.*

*Cannon 1. of the  
 Constitution  
 made at London  
 An. 1603.*



Novemb. 11.  
1642.  
Aug. 26. 1643.

2 Chron. 20. 2. 16. & 1 Sam. 22. 8. & Levit. 19. 17. and man, by their office, Esay 58. 1. & 1 Tim. 5. 20. and Oath of Allegiance, besides the Oathes and Protestations they have lately taken, together with their particular engagements in the safety of your Majesties person, and kingdome, wherein their owne lives, families, and fortunes are embarked. Therefore, I having Gods warrant for what I speake, & the approbation of Gods Spirit in mine own conscience, first moving me unto the worke, and afterward confirming, and approving of it, when I first began it, making this prayer. O Lord, let thy good Spirit guide me into all truth, and give me a right understanding in thy word, and grace to be ruled alone thereby, that I may doe nothing, but what is of faith, nor for feare, or favour, may run into heresie, or error, into superstition, or Rebellion, but that (being guided by thy word, and led by thy Spirit) whatsoever I shall doe in word, or deed, it may tend to the praise and glory of thy Name, to the good of thy Church, and to the salvation of mine owne soule, especially in this worke; which, O Lord, prosper in mine hand, and enable me well to performe it, to tell this people of their sins boldly, without respect of persons, that so I may be a meanes to bring them to repentance, that so thou maiest turne away thy wrath from them, which O Lord, grant for Christ Jesus sake. Amen. And after this, God sundry wayes, assisting and strengthening me in it, by helping me strangely to divers books, out of w<sup>ch</sup> I gathered divers weighty matters, and God graciously keeping me in health, and safety, notwithstanding the fury, and malice of mine enemies round about me, (who thrice imprisoned me) and the weake constitution of my body, together with the many cares, and feares wherewith I was troubled, whilst I was penning it, from without, besides the inward feares, troubles, and perplexities of my soule, arising from the temptations of the world, flesh, and Devill, who all allured me,

to spare my selfe, and not to hazard my person, nor estate, in this dangerous enterprise, nor to expose my wife, and children to the mercilesse world, discomforting me, in my unlikeliness to speed in the worke, or to come off with life, & that it would be accounted a ridiculous and desperate attempt, yet Gods Spirit mightily wrought in me, & prevailed against all these, and with an holy violence moved me to go on, and perfect the worke, and to oblige my selfe thereunto by a Vow, on condition, God would dispossesse mine enemies that compassed me, by a set time, to confirme me in the same; which accordingly came to passe: Therefore having Gods glory, your Majesties, and subjects repentance, and conversion, together with mine owne salvation, for the ends I aimed at, (though too long, through weakenesse and corruptions prevalent in me, I have delayed, the declaring this worke, and have beene much hindered, through the malice and mistake of other men) yet now, that I might no longer conferre with flesh and bloud, *Gal. I. 16.* the hand of God being strong on me, and his Spirit lifting me up, *Ezek. 3. 14.* though I goe in the bitternesse of my spirit, I have resolved to publish the same. Having, by the helpe of my God, obtained some small gifts (though the fewest of a thousand) and observing the seasonableness of the action, being as a preparative to digest the Propositions that are brought to your Majesty, from your Parl. of both kingdomes, which, will be the wholesome physick, to recover our sick and much distracted kingdome; and being assured evidently, of the great good that may issue from the sincere perusall and practise of this worke; and having convincing and undeniable notes of Gods separating me hereunto, having a lawfull ordinary calling to the Ministry (nay almost extraordinary) being consecrated thereunto by my mother, (a godly Matron) before I was, as *1 Sam. I. 11.* Samuel was by his, and Gods Spirit when I was about 15. yeares

In Lent 1644.

Furnishing with gifts, seasonableness of the action, evidence of good to issue from it, and some notes sufficient of Gods separation of that man to the action, are proofes of his calling. *Bisfields vindication of the Sabbath.*

of



Chrysost. Homil.  
35. ad pop. Ant.

Vide his defence  
of the 15. Arti-  
cle of Io. Wie-  
liffe in Mr. Fox  
his Acts and Mo-  
numents. Vol. 1.  
pagin. 418.  
printed 1610.

*Refert animas  
quando obsequitur  
suo, quod omnes fa-  
cere oportet, dum id  
modo fiat bene.*  
Plaut. in Amph.

Vide, *Alar.*  
*Damas. in*  
*prefatio lectionibus,*  
*& epist. Philadel.*  
*phi. pag. 200.*

*Euseb. Eccles. hist.*  
*lib. 11, cap. 3.*

of age, strangely moving me thereunto, (whereunto I con-  
sented :) and relying onely on Gods assistance, who out of  
the mouthes of babes and sucklings, perfects his praise, *Psal.*  
8.2. and who useth to manifest his power, in mans weak-  
nesse, his wisdom, in mans infirmity, that the excellency of  
the power may be of God, and not of us, *1 Cor. 1.27, 28.*  
& *2 Cor. 4.7.* and seeking onely herein his glory, your Maj.  
and these kingdomes honour, and Reformation, (which is  
more precious to me then life, and all I have, I call God to  
record, I lye not.) And calling to minde what devoute  
Chrysostome, and that zealous Martyr of Christ John  
Huz saith, That he that openly declareth the truth, and doth  
justice, (though he worke no miracles) he is a man of God;  
for who is sent of God? not he that doth worke miracles,  
but he that speaketh the truth; not he that preacheth humane  
Traditions, and customes, but he that speaketh Gods word,  
and doth justly. Encouraged with all these reasons, I am  
willing to obey Gods command, and to hearken to the mo-  
tions of his Spirit herein, to divulge this worke, being back-  
ed somewhat by the yeare of my nativity, being the same,  
wherein Bishops, the chiefe cause of our misery, were new-  
ly erected in Scotland, by the advice of Dolman the Jesuit,  
and other Jesuited Doctors here in England. And remem-  
bring the history out of Eusebius, of the subtile Philoso-  
pher, who could by no kinde of learning be converted to  
the faith, but put by, and withstood all the arguments of the  
learned Bishops, and Doctors brought against him, yet was  
at last by a poore man, of small wit, and lesse learning, (who  
started up from amongst them, and beginning to encounter  
him in the Name of the Lord Jesus) nonplust, contrary to  
all mens expectation, so that he could not chuse, but ac-  
knowledge the power of God in his words, and give place  
to the truth. And I trust, the same may this effect with  
your Maj. and people, by the same power of the holy Ghost,  
though



though performed by mee (the unlearnedst of Christs Ministers) for Gods hand is not shortened, nor power abated, in the turning of mens hearts now adayes, as well as he did then; so true is that of our Homily, where the holy Ghost doth instruct, and teach, there is no delay at all in learning; for this is the difference, (saith a learned Author) betweene Gods judgements, and mans, that men in chusing have regard unto the qualities of the things proposed, but God finds in himselfe, the reason of his counsell; so that whereas we are unfit, so much as to thinke of Gods matters, those whom he first chooseth to these vocations, he doth not finde them, but makes them fitting: even as Christ himselfe saith, *Mat. 11. 25, 26.* his Father had hid these things from the wise and prudent, and had revealed them to babes, for so it seemed good in his sight. Also having examples, both divine, and humane, to confirme me herein, as how Plato reproveth Dionysius King of Sicily, and Diogenes boldly taxed Philip (King of Macedonia) for rapacity, telling him, It was for dogs to bite their enemies to hurt them; hee with his free speech did bite his friends, to doe them good. And so indeed in Davids account, the friendly smiting of the righteous, *Psal. 141. 5.* hee accounted a precious balme to his head, Let the righteous smite me, it shall be a kindnesse, let him reprove me, it shall bee an excellent oyle, which shall not breake my head. And so the wise King: Reprove a wise man, and he will love thee, give instruction to a wise man, and he will be wiser, *Prov. 9. 8, 9.* and he that rebuketh a man afterward, shall finde more favour; *Prov. 28. 23.* then he that flattereth with his tongue: As Fulco found by experience, when with courage, and boldnesse, he told Richard the second your predecessour, of his three vicious daughters, which hee admonisht the King to take good heed of, and marry away, *viz.* mischievous pride, greedy

Homily on Wille:  
Sunday, part. 1.

*Inter Dei, & ho-  
minum judicia, hoc  
inter sit, &c. Ca-  
mor. in 1. epist.  
Thessal. cap. 4.  
vers. 4. Deum te-  
stam. Annos.*

*Plutarchi lives.*

*Lysobsten. Apoth  
de libere dicta.*

Fox Acts and  
Mon. Vol. 1.  
pag. 225. printed  
1610.  
Fox *ut supra*,  
pag. 212.

Fox *ut supra*,  
pag. 213.

Fox Acts and  
Mon. Vol. 1.  
pag. 123.

Fox *ut supra*,  
pag. 99.

Fox Acts & Mon.  
Vol. 1. pag. 253.  
printed 1610.

Fox *ut supra*,  
pag. 412.

Significat Lu-  
cas tunc despa-  
ratam esse maliti-  
am, & ad sum-  
mum cumulum ve-  
nisse, quum reme-  
dis iracitue pec-  
catorum nec tantum  
correctionem repu-  
dat, sed de moni-  
to: e quoque suo ho-  
stium vindictam  
sumit Beza not.  
in Luke 3. 19. 20.

covetousnesse, and filthy luxury, which three, unlesse they were speedily provided for, would utterly undoe, both him- selfe, and his kingdome. I finde Henry the second King of England, was oft reproved, as by an old man at the Castle of Cardiffe in Wales, for prophaning the Sabbath. Secondly, by an Irishman, who gave him secret signes. Thirdly, by a knight, called *Philip de Rasterbie*, and that with threatning. Tis a commendation of Ethelwolfe (sometime King in this land) that he followed for his soules health, the good admonitions, and counsels of Swithinus his Schoolemaster: but tis a perpetuall blot lieth on Sigibert king of the west Saxons, who murthered one, who faithfully and lovingly counselled him; who afterward, for his misgovernment, was deposed, by his owne people, who wandring in the woods, was slaine by the Swineheard of the aforesaid Councellour. I need not relate how Henry the third your predecessor was reproved by a Dominican Friar, for his evill Councellours he loved, and maintained about him. Nor how Gregory wrote to the French king, moving him to command a Synod to be congregated, to cause all the carnall vices which raigned amongst his Priests, and all the wickednesse and symony of his Bishops (which is most hard to be condemned and reproved) utterly to be banisht out of his kingdome, and that he would not suffer them to possesse any more substance under his dominion, then Gods commands did allow. There are two unparaleld examples in holy writ, the one of David (a king after Gods owne heart) whose conversion, and salvation, was wrought instrumentally, by a bold Reprover; And Nathan said unto David, Thou art the man, 2 Sam. 12. 7. 13, 14. and David said, I have sinned; and Nathan said, the Lord also hath put away thy sin, thou shalt not dye. The other is of king Herod, the heighth of whose sin, (which brought temporall and eternall misery along with it) consisted in despising the counsell



counsell of S. John the Baptist, and shutting up the Reprover in prison; for Herod being reprov'd by John, for his brother Philips wife, added this above all, that he shut up John in prison; S. Luke hereby noting, his desperate estate, and that he was come up, to the height of wickednesse, when he was angry with the physick, that should cure his disease, and takes bloody revenge on the Physician that prescribes it. Lastly, considering Gods precept, given to all Christians, Thou shalt not hate thy brother in thy heart, when thou seest him sin, thou shalt in any wise rebuke him, and not suffer sin for him, *Levit. 19. 17.* by thy silence, or flattery, in not saving a soule from death: by converting a sinner from the error of his way, as S. James, *James 5. 19, 20.* exhorts, and encourageth unto, by promising thereby, he shall hide a multitude of sins; for, hereby love is nourished amongst the wise, *Prov. 9. 8.* and knowledge encreased amongst the prudent, *Prov. 19. 25.* and a good blessing from God, is procured upon both, *Prov. 24. 25.* when as he that neglects this duty, becomes guilty of his brothers blood, by being partaker of his sin, as Gregory confesseth, He that may correct a fault, and doth neglect the same, without doubt, hee makes himselfe partaker of the offence; and S. Paul commands us, not to be partakers with wicked men, nor to have fellowship with the unfruitfull works of darknesse, but rather to reprove them, and not to connive at them, nor dissemble with them: Yea, Christ commands, If thy brother sin against thee, rebuke him, and if hee repent, forgive him, if he heare thee, thou hast gained thy brother, *Luke 17. 3. & Mat. 18. 15.* Now if I should say, that the sins herein mentioned, have not beene an offence unto me, I should lye, and have no truth in me; therefore, that I may deliver mine owne soule (that I dye not in mine iniquity, by silence, or consent) and your Majesty, and peoples, by shewing the errors, and failings wherein you have beene

Gregor. in Reg. in lib. 7. cap. 9.

Multis modis, potest quis dici communicare cum operibus sanctorum, vel cooperando, vel eadem faciendo, vel consulendo, approbando, permittendo, connivendo, & non prohibendo, cum possis, & debeas, vel tacendo, dissimulando. Zanch. exposit. in Ephes. 5. 7. 11.



deceived, that so you may repent thereof; and that I may cry aloud, and spare none, for feare, or favour, profit or pleasure, (there being a necessity laid on me, by the Spirit of God that gave me no rest, day nor night, till I had accomplished it) but may be a weake meanes (which God can make mighty) to help reduce the troubles, and distractions of these times, and may reunite the heart of your Majesty to your godly and faithfull subjects, and their hearts to yours, and may procure Gods mercy, and favour on both. I have with feare, and faith, gone on in this worke.

Therefore, though I have no Court holy-water to sprinkle on you, nor sleeked phrases of Rhetorick, (the garbe of our times) to enchant your eare, and steale on your affection, (for I know such fine linnen and soft clothing are in Kings houses) Yet, let the reverence you owe to your dread Sovereigne, (who is Lord of Lords, and King of Kings, *Revel. 17. 14. & 19. 16. & 1 Tim. 6. 15.* a great God, a mighty, and a terrible, who regardeth not *Dent. 10. 17. Rom. 2. 11.* persons, nor taketh reward, who measureth the waters in the hollow of his hand, and meeteth out the heavens with a span, and comprehends the dust of the earth in a measure, *Esay 40. 12. 17.* and weigheth the mountaines in scales, and the hills in a ballance, before whom all Nations are nothing, and they are counted to him, lesse then nothing, and vanity, in whose hand is thy breath, and whose are all thy wayes, *Dan. 5. 23.* as Daniel told Belshazzar) and the reverence, and obedience he requires to his sacred word; and to the meanness of his Ministers that brings it, *Luke 10. 16. & Mat. 10. 40.* prevaile with you, and command both, (although I rub your tender eares with reproofe, and with Eliah, and John Baptist, my message be harsh and unpleasant;) for Christ hath said, He that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me. But I doubt not, but your Majesty will confesse, that every word of God is good,

good, and that all his judgements are righteous, and that you will lay apart all filthinesse, and superfluity of naughtinesse, and with meeknesse will receive the ingrafted word, *Psal.* 119. 62. 57. 160. & *James* 1. 21. which is here delivered, and is able to save you: and that you will no longer hearken (as Joash did) to your prophane Courtiers, and earthly minded teachers, (which are enemies to the Crosse of Christ) *Phil.* 3. 19. for these like Joash his Princes, and Priests, under pretence of maintaining, as Junius speakes, his regall power, administred all things, according to their owne lusts, (Religion it selfe not excepted) and so changed his religious minde, (otherwise studious of piety and peace) by their flatteries and lies; and surely the same have they dealt with you. Therefore let me entreat your Majesty (as the Prophet Jeremy did his Sovereigne) *Ier.* 38. 20. to obey the voice of the Lord, which I declare unto you, and it shall be well with you, and your soule shall live; Search with the noble Bereans the Scriptures, whether the things I speake be true, or no, *Acts* 17. 11. and then, receive the word with all readinesse of minde, (as they did) but not as the word of me, a vild sinfull creature, who am full of error, and sin, (even in this worke, which in charity I beseech you for Christs sake to forgive and passe over) but as it is in truth the word of God, which effectually worketh in all those that beleeve, *1 Thes.* 2. 13. bury therefore my failings in silence, (which are committed out of pure ignorance) and what shall be taught out of the word, either to informe your judgement, or reforme your wayes, let it with the kingly Prophet be hid in your heart, that you may not againe sin against God, *Psal.* 119. 11. and with that good King Josiah, let your heart be tender, and humble your selfe before the Lord, when you heare, what is here spoken against this place, and against the Inhabitants thereof, for great is the wrath of the Lord that is kindled against us,

*Blanditis ita Iosafat  
aschis denulcerent  
Prin:pes Iehuda,  
ut animum illius  
divini cultus alio-  
quin studiosum  
frangerent, & re-  
gia auctoritatis spe-  
cie (omnia) proli-  
bidine administra-  
rent, etiam in cau-  
sis Religionis.  
Trem. & Ion. in  
2 Chron. 24.*



2 Kings 22.11,12,13,14. because we and our fathers have not hearkened to the word of God, to doe according to all that is written concerning us. O let your Majesty, with all your people (as Josiah commanded) enter into Covenant, to walke after the Lord, and to keepe his commands, and statutes, and testimonies, with all your heart, and all your soule, 2 Chron. 34.30,31. and let all that take it, or have taken it, be caused to stand to it, and performe it, and with Josiah, let your most sacred Majesty take away all the abominations, both of Church, and State; out of City and Countrey, that shall be knowne or found out, and let all that professe themselves Christians, bee enforced to serve the Lord their God in unity, and uniformity, according to the rule of Gods word, and examples of the best reformed Churches; in thus doing, God will certainly powre down a blessing on your head, your childrens heads, and on their posterities, and from thence it shall descend on your Nobles, and Clergy, on your Judges, Gentry and Comminalty, and generally on the whole kingdome; for when, both you, and your people, shall humble your selves, and pray, and seeke Gods face, and turne from your wicked wayes, then will God heare from heaven, will forgive your sinnes, and heale this land; then shall your kingdome flourish, your glory far exceed your predecessors, your subjects shall abound with happinesse, Mercy and truth shall meet together, righteousness and peace shall kisse each other. In thus doing, God will honour your Crowne here with his grace, and will grace your honour, with a Crown of glory hereafter, which is the dayly prayer of your most humble and faithfull subject and petitioner,



Ed: de Claro vado.




# THE PREFACE.

**I**s a truth confest by all the faithfull, approved by the holy Ghost, and penned by a chiefe Scribe thereof, that all Scripture is given by inspiration from God, 2 Tim. 3. 16, 17. and is profitable for doctrine, for reproofe, for correction for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works, for, as S. Peter saith, 2 Pet. 1. 20, 21. All Christians, before they goe to practise the life of faith, they must know this first, that no prophesie of the Scripture is of any private interpretation, [*idias eniōvras*. Non enim humana voluntate, vel loquentis, vel audientis: *Gorran*. Sicut prophetæ, non sua, sed Dei verba scribebant, ita lector, non sua interpretatione uti debet, ne à fide exorbitet. *Gloss.*] (whether you referre it to the speaker, or auditors) for the prophesie came not in old time by the will of man, but holy men of God spake, as they were moved by the holy Ghost. He that was the Author, was also the Interpreter of them, and that which was spoken to one man, was applicable to more, that which was denounced against some persons or Nations, appertained to others also, and that which was promised generall, belongs to every faithfull man to make his owne: For instance, Abrahams.



*Abrahams faith was accounted to him for righteousness; Gen. 15. 6. Now S. Paul is interpreter, that it was not written for his sake alone, that it was imputed unto him: but for us also, to whom it shall be imputed, Rom. 4. 23, 24. If we beleve on him that raised up our Lord Iesus from the dead, for the rule of Abrahams justification, and of all the faithfull, is one, [Una est, & perpetua, tum in Abrahamo, tum in omnibus fidelibus justificationis regula, viz. In Deum, qui (in Christo mediatore nostro, expiatis nostris peccatis) eundem à mortuis excitavit, ut & nos justificati in eo servemur. Beza not. in locum.] and perpetuall; to wit, in God, who (in Christ our mediatour, having by his blood expiated our sins) hath raised him from the dead, that so we may be both justified, and saved by him. The promise particulariz'd to Ioshua, Josh. 1. 5. As I was with Moses, so I will be with thee, I will not faile thee, nor forsake thee, is in generall applied to all the faithfull, whose conversation is without covetousnesse, as the Apostle expounds it, as a motive to contentation, Heb. 13. 5. for he hath said, I will never leave thee, nor forsake thee; Therefore let your conversation be without covetousnesse, & be content with such things as you have. For, as learned Iunius observes, that promise given to the Captaine, appertained to all his souldiers, even to the whole household of God, which were of the same faith with him, concerning the promised land, and therefore it belongs to the whole Church of God; Now, in these dayes, as well as it did to the Iews, over whom he was Captaine; [Ac proinde, tam ad Ecclesiam temporis huius pertinere, quam ad illam priscam, cui Ioshua præfectus erat. Iun. lib. 3. Paralle cap. 13.] for, sith God is Iehovah, I am, immutable, and subsistent of himselfe whatsoever gracious promise he hath made to any man, that walkes worthy of his vocation wherein he is called, the same also appertaines to all beleivers, who walke worthy of theirs, in an equall proportion, according to that of the Apostle, Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope, Rom. 15. 4. The Apostle doth comprehend all sorts and conditions of men, [Quæ ante scripta sunt, ad doctrinam nostram scripta sunt, ergo omnis loci & ordinis homines simul comprehendit, & proinde omnes scripturis subicit. Gualt. Homil. 86. in Epist. ad Roman:] and as his promises, are motives, and helps to patience, and comfort, so also are his judgements, and threatenings, recorded to*



the same Scriptures, either generall, or particular lectures and examples,  
 for us to avoid sin. Thus S. Peter useth the judgements befalling on the  
 Angels, on Sodom and Gomorrah, and on Balaam, 2 Pet. 2. 4 5, 15, 16.  
 to deserve the Iewes, (and in them us) from committing the same sins, and  
 to admonish them, to beware, sith they knew these things before, lest they  
 also being lead away with the error of the wicked, fall from their owne  
 stedfastnesse, 2 Pet. 3. 17. and S. Iudes Epistle containes in it, the same con-  
 clusion, drawne from the same premises, Jude 5, 6, 7, 11. Nay our Saviour  
 Christ applies the destruction, Luke 13. 2. 4. falling on the Galileans (whose  
 blood Pilate mingled with their sacrifices) and those, on whom the towre in  
 Siloe fell, unto the Iews, and Christians, that unlesse they repent, they shall  
 all likewise perish; [Justis aliorum pænis, non oportet nos insultare, sed  
 iis potius ad resipiscenciam crudiri. Beza not. in loc.] and so S. Paul  
 proves the Iewes punishments, to be our examples, 1 Cor. 10. 6 7, 8 9, 10,  
 11. Now these things were our examples, to the intent wee should not lust  
 after evill things, as they also lusted, nor be Idolaters, as were some of them,  
 nor commit fornication, as some of them committed, and fell in one day  
 23000. neither let us tempt Christ, as some of them tempted, and were de-  
 stroyed of Serpents: Neither murmur yee, as some of them also murmured,  
 and were destroyed of the destroyer: Now all these things hapened unto  
 them for examples, and they are written for our admonition upon whom the  
 ends of the world are come, and more properly for us, then for them; [Quia  
 ergo in ultima sæculi ætate sumus tot exemplis priorum corrigi debe-  
 mus. Gorrin in locum.] What judgements therefore I shall shew out of the  
 Scripture, or threatnings denounced on sinners, whether generall, or particu-  
 lar, the same if parallel to us, may be our examples, and lessons; and what  
 promises are made to a whole Nation, or private man, if it may agree with  
 us, wee will make it our Counterpane: that so knowing the threatnings on  
 such sins we are guilty of, we may both tremble at them, and repent, Esay  
 66. 2. and seeing his judgements falling on such sinners, as we are, we may  
 confesse unfainedly our faults, and amend our lives, by forsaking them,  
 Prov. 28. 13. and so may obtaine mercy, for, blessed is the man that thus  
 [Id est, serio pavore ad confessionem peccati sui, & ad fugam & reci-  
 piscenciam illius, semper adducitur. Iun. & Trem. not. in locum.] fea-  
 reth alwayes. Lastly, that knowing his promises made to the penitent, wee  
 may

may beleue them and by beleewing, enjoy them, and whilst wee behold  
 others judgements, we may acknowledge God righteous in what he hath in-  
 flicted on us; and whilst we beleue his threatnings, we may admire at the  
 riches of his goodnesse, and forbearance, and long suffering, which leads us  
 to repentance, and whilst we view his promises, we may confesse our owne in-  
 gratitude, and unbelieve, and so humble our selves in dust and ashes, retur-  
 ning unto the Lord, with fasting, weeping, and mourning, Joel 2. 12. and  
 for the future, resolve to cleave to him, with full purpose of heart to serve  
 him, Acts 11. 23. [Hortatur eos ad constantiam, sine qua, nil effici  
 potest in omni negotio, ne dum in causa pietatis. Aretius Com. in loc.]  
 That so God may see our works, and repent of the evill which he hath threat-  
 ned to bring on us, Jonah 3. 10. as the Ninevites did: Israel we know was  
 Gods son, even his first borne, Ezcd. 4. 22. they were an holy people unto  
 God the Lord, their God, God had chosen them to be a speciall people to him-  
 selfe, above all people that were on the face of the earth, Deut. 7. 6. yet to  
 these branches of the good Olive, Rom. 11. 17. The axe of Gods justice was  
 laid, even to the roote of the tree, as S. Iohn Baptist testifieth, so that every  
 tree which brought not forth good fruit, was to be hewed downe, and cast in-  
 to the fire, Luke 3. 9. God had a controversie against his owne vineyard, the  
 Inhabitants of Israel, Hos. 4. 1, 2 because there was no truth, no mercy, nor  
 knowledge of God in the Land: But by swearing, and lying, and killing,  
 and stealing, and committing of adultery, they brake forth, and blood  
 touched blood: Therefore God threatens, the Land shall mourne, and eve-  
 ry one that dwels therein shall languish, for many yeares God watered his  
 Vineyard with his word, Esay 55. 10, 11. hee placed it in a fruitfull hill,  
 and fenced it, and gathered out the stones thereof, and planted it with the  
 choyssest wine, and built a towre in the midst of it, Esay 5. 1, 2, 3, 4, 5, 6. and  
 made a vinepresse therein, and he looked that it should bring forth the plea-  
 sant grapes of holinesse, truth, and righteousnesse, and it brought forth the  
 wild Grapes of Idolatry, covetousnesse, prophaneesse, lasciviousnesse, and  
 injustice &c. Therefore God will take away the hedge thereof, and it shall  
 be eaten up, and breake downe the wall thereof, and it shall be troden downe,  
 and I will lay it wast, and it shall not be pruned, nor digged. For the vine-  
 yard of the Lord of hosts, is the house of Israel, and the men of Iudah, his  
 pleasant plant, and he looked for judgement, but behold oppression, [Singu-  
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laris esse accommodatio iudiciorum Dei in populum ingratum & re-  
 bellantem Deo.] for righteousness, but behold a cry. Judge ye therefore,  
 betweene me, and my vineyard, [Quasi dicat, appello conscientiam ve-  
 stram vos ipsi cognoscite, & bona fide statuite. Iunius & Trem. in loc.]  
 for, because hereof, as the fire devoureth the stubble, and the flame consu-  
 meth the chaffe, so their roote shall be rottenesse, and their blossome shall  
 go up as the dust, because they have cast away the law of the Lord of hosts,  
 and despised the word of the holy One of Israel, Therefore is the anger of the  
 Lord, Elay 5.25, 26. [Pænas denunciat propheta quâ ostendit contu-  
 maces istos (qui sibi tam graves visi sunt, ad exuendam pietatem & hu-  
 manitatem) fore aptissimos incendio, atque levissimos, ut nullo negotio  
 iudiciis Dei consumantur. Iun. & Trem. in locum] kindled against his  
 people, and he hath stretched forth his hand against them, and hath smit-  
 ten them, and the hills did tremble, and their carcases were torne in the  
 midst of the streets, for all this, his anger is not turned away, but his hand  
 is stretched out still: for they served still their Idols, and abode in their su-  
 perstition, walking in the statutes of the Nations, which the Lord had ex-  
 pelled before them, 2 Kings 17.7, 8. yea, the Magistrates, Ministers, and  
 Elders, committed secret closet sins, and haynous abominations, Ezek. 8.  
 5, 6, 7, 8. ad finem] and open prophanesse, and wickednesse, Ezek. 11.  
 1, 2, 3. & 2 Kings 17.10. & Jer. 5.30, 31. imitating the Heathen, whom  
 the Lord carried away before them, and wrought most wicked things, to  
 provoke the Lord to anger. They served Idols contrary to his word, and  
 though he testified against them by his Prophets, exhorting them to returne,  
 yet they would not heare, but hardened their necks like their fathers, and  
 beleaved not in the Lord their God, but rejected his statutes, and his Cove-  
 nant, that he made with their fathers, and his testimonies which he testifi-  
 ed against them, and so followed vanity, and became vaine, and made mar-  
 riages with the wicked, going after the Heathen that were round about them,  
 concerning whom the Lord had charged them, that they should not doe like  
 them: They left all the commandements of God, and sold themselves to doe  
 evill in the sight of the Lord, to provoke him to anger, Therefore the Lord  
 was angry with Israel and removed them out, 2 Kings 17. 13, 14, 15, 16.  
 to the 21. [Ætiologia est iudiciorum Dei, qua explicatur quibus scele-  
 ribus provocatus Deus Israelis regnum pestum dederit.] of his sights:



Also Iudah kept not the commands of the Lord their God, but walked in the statutes of Israel which they made, and then the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hands of spoilers, untill he had cast them out of his sight, [Altera causa Iudicii in Israelitis contagium regni, Jehudæ in eandem labem prolabantis vicini regni exemplo. Iun & Trem. nota in Kings 17.] If then God spare not the Jews his eldest son, will he spare us Gentiles his youngest? Luke 15. 12. Sic interpretatur Gorranius sic etiam Gloss. homo quidam, habuit duos filios: sc. Deus pater populum Iudaicum, & Gentilem.] if we become guilty of the same sins? If the naturall branches were not spared, but broken off for their disobedience, and unbelief, much lesse will God spare us, for if we continue not in his goodnesse, wee shall bee cut off, Rom. 11. 20, 21, 22. their land a long time was watered with the dew of his grace, and with the raine of his word, but they killed the Prophets, and stoned them that were sent unto them, Mat. 23. 37. the land was full of adulterers, and because of swearing, the land mourned, Ier. 23. 10, 11, 12. to the 17. folly was in the Prophets, who prophesied in Baal, and caused my people Israel to erre, they strengthened the hands of the wicked, that none returned from his wickednesse, and from the Prophets of Ierusalem prophaneesse was gone into all the land, for they prophesied falsely, and the Priests bare rule by their meanes, and the people loved to have it so, Ier. 5. 30. Therefore saith God, what will yee doe in the end thereof? when I shall forget you, and forsake you, Ier. 23. 39. And hath not our land drank in the raine as S. Paul calls it, Heb. 6. 7, 8. of his word, and grace? and loe it hath brought forth nought but briars, and thornes, and tis to be feared, tis rejected, and nigh unto cursing. Have we not bene guilty of the same sins of Israel?

First, contemning his word, and persecuting his Ministers. Secondly, committing Idolatry and superstition, walking in the wayes of the Papists which the Lord expelled. Thirdly, committing secret abominations in the sight of God, yea, and openly practising contrary to his word, joyning in marriage and friendship with the Papists whom God commanded us to forsake. Fourthly doth not our land mourne for oathes? and long to enjoy her Sabbaths, from which we have hid our eyes? Have not the Prophets prophesied in Baal, and so caused the people to erre, strengthening the hands of the wicked,

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wicked, that none returne from their wickednesse? and is not from them prophanenesse gone forth into all the land? for too many of them have prophesied falsly, and the Prelates and Bishops beare rule by their meanes, and the people love to have it so, and what can be the end thereof, but destruction? Our equall sins, have puld downe an equall judgement, and if by speedy repentance wee prevent it not, there will be no remedy, 2 Chron. 36. 16. as was the case of the Iews againe, and againe, Numb. 24. 21, 22, 23. & Ezek. 24. 13, 14. & Ezek. 14. 14, 20. H: b. 3. 18. John 15. 22. Luke 13. 34. & Luke 19. 42. Knowing therefore, that righteous lips are the delight of Kings: and that they love him that speaketh right, as the holy Ghost witnesseth, Prov. 16. 13. To expresse my duty to God, my loyalty to your most excellent Majesty, and love to my native [Non solum nobis nati sumus, sed partim patria, partim parentes, &c.] Countrey, and that I may really discharge that godly Covenant, and solemne Protestation, which by lawfull Authority I was obliged to take, to maintaine the Protestant Religion, your Majesties person, honour, and estate, the priviledges of the Parliament, and the liberties of the Subjects, (All which, by a sincere perusall, and practise of this Declaration may be effected, and without which, ruine and destruction must inevitably fall on your sacred person, progeny, and kingdome, as God in his expresse word hath therein declared) I have made this Declaration, most humbly, plainly, and faithfully, which I referre unto your most serious consideration, praying unto him who alone teacheth to profit, Esay 48. 17. and openeth the heart to understand, Luke 24. 45. who is onely the Interpreter of his owne word, 1 Cor. 2. 12, 13, 14, 15, 16. that he would send his holy Spirit into your heart, and sanctifie it, and give you spirituall wisdom, and understanding, Ephes. 1. 17. & Colos. 1. 9. to discern his truth from falshood, 1 Iohn 2. 27. and would encline your heart sin-





*Some Typographical faults escaped, which may be thus amended:*

**P** Age 2 line 20 for as, read a, & l. 26 r. excludamus, p. 4 l. 2 r. interpretationem, & l. 29 r. Imperiall, p. 5 l. 27 r. apertum, & l. 40 r. quum, p. 6 l. 3 r. deterreretur, & l. 4 r. affidue, & l. 23 r. Ecclesiar, & summam, for summa, p. 9 l. 29 r. beare, p. 11 l. 24 r. ovis, p. 12 r. pœnæ, for pœna, & l. 18 r. descit, p. 13 l. 15 r. Mus, p. 14 l. 14 r. on, p. 17 l. 19 r. being, & l. 27 r. fit, & l. 28 r. to, & l. 31 r. do to, & l. 35 r. prænuntians, p. 19 r. exitii, p. 20 l. 15 r. loquutiones, & l. 34 dele of, p. 23 l. 20 r. vivi, p. 24 l. 3 dele and, p. 29 l. 19 r. metuunt, & l. 22 r. molesta, & l. 24 r. scortationem, p. 30 l. 29 r. operum, p. 32 l. 13 Ahishuerus, & l. 19 r. vermicibus, & l. 29 r. as, p. 41 l. 15 r. fallacia, p. 42 l. 13 r. coleretur, & præ, & l. 34 r. cavent, p. 48 r. abjured, p. 49 l. 2 r. this, p. 50 l. 9 r. horroir, p. 62 l. 7 r. lenatives, p. 64 l. 39 r. formæ, & l. 40 r. women, p. 65 r. necessitudines, p. 67 l. 2 r. fight, & l. 4 r. infideles, p. 70 l. 39 r. muneribus, p. 71 l. 5 r. Vortigerne, & l. 26 r. that after, p. 72 l. 13 r. quis, & l. 15 r. and the sonne, & l. 28 r. dealt, p. 75 l. 30 r. Psal. 78. & slew us, p. 78 l. 27 r. and Idolatry, p. 80 l. 32 r. peierant, p. 81 l. 17 r. only, p. 82 l. 40 r. this, p. 83 l. 12 r. liberes, & l. 11 r. teipsum, & l. 13 r. haberes, & per deos, & l. 18 r. multæ, p. 84 l. 36 r. Cleomenes, p. 92 l. 37 r. for, p. 94 l. 10 r. Shauli, & l. 11 Shaulem, p. 96 l. 24 r. saw, and sheards, l. 34 r. which, p. 98 l. 17 r. palam, p. 99 l. 14 r. singularem, & l. 19 r. of, for to, p. 100 l. 32 r. eyes, p. 101 l. 27 r. declared himself, p. 103 l. 16 r. that, & l. 24 coetibus, p. 109 l. 8 r. Soter, p. 116 l. 6 r. the beast which rest, for, the beast which doe towards sanctification, p. 111 l. 2 r. hands, & l. 11 r. spake, p. 113 l. 10 r. reliqui, & l. 39 r. two p. 114 l. 20 r. choreæ sunt vitandæ, l. 21 turpes, & indignæ, & l. 22 r. fructus, & l. 30 r. Milverd, p. 115 l. 28 r. of, & l. 29 r. aliud, p. 116 l. 19 r. et, & l. 20 r. libidini, & l. 22 r. conscientia, p. 117 l. 2 r. it, & l. 32 r. them, p. 118 l. 8 Observe,

This should have come as the second Cause, but was by oversight misplaced: & l. 14 r. ex-  
cessive, & l. 36 r. Teraphim, & l. 37 r. pietatem, p. 12 l. 5 & contumaces.

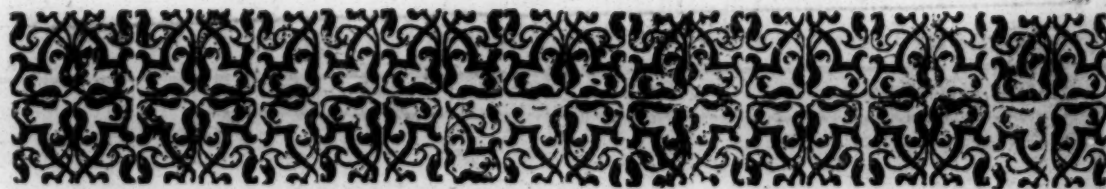



June 18. 1646.

*Imprimatur,*



JOSEPH CARYL.



  
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**Also shewing the Means, or Remedies (approved of God)  
for the establishing of a sound Peace, and for the removing of the  
said Judgements out of the aforesaid Kingdoms.**

1. Cause Major. { To despise the Word of God, brings destruction on Magistrates, Ministers and people.

Minor. { But we of this Kingdome, both Magistrates, Ministers, and People,  
have despised Gods Word.

Conclus. { Therefore destruction is coming on us, both on the Magistrates, Ministers and People.

**T**HE WORD, is here to be taken largely, and generally; for all, and every part of the Canonick Scripture, and for sound Doctrine, Reproof, Instruction, or Consolation whatsoever is drawn from thence, which in Scripture is called the Word of life, *Phil.* 2. 16. & *1. Tim.* 1. 22. the grace and vertue whereof converts the soul, rejoyceth the heart, gives light to the blind, and wisdom to the simple, *Psal.* 19. 7, 8. works faith, pulls down strong holds, and casteth down imaginations, and every high thing that exalts it self against the knowledge of God, and brings into captivity, every thought to the obedience of Christ, *2 Cor.* 10. 4. It is lively, and mighty in operation, sharper then any two edged sword, *Heb.* 4. 12. it quickneth them that heare it aright, *John* 5. 25. and raiseth



raiseth their souls that are dead in sin, it comforts the Saints in all troubles, strengthens them in all temptations, *Psal.* 129. 50, 92. 'tis the sword of the Spirit, whereby they conquer, *Ephes.* 6. 17. it sanctifieth and cleanseth the heart, *Psal.* 119. 9. & *John* 15. 3. and chap. 17. 17. being believed, and observed, it makes us free, *John* 8. 31. In summe, 'tis against all evils, a Catholique Antidote, hapning to us in our spirituall warfare or pilgrimage; for it leads us walking, watcheth with us sleeping, and talketh with us waking, *Prov.* 6. 22. 'Tis the conduit whereby all the mercies of God, and sweetnesse of Christ are derived and conveyed: for its able to furnish us perfectly unto every good work, *2 Tim.* 3. 17. and therefore it is set out to us by many excellent names and periphrales; as the Gospel of God, *2 Cor.* 11. 7. and of Jesus Christ, the doctrine of the Lord, and of our Saviour, *Tit.* 2. 10. the preaching of the Lord, *Rom.* 16. 25. the Law and the Testimony, *Isa.* 8. 20. Gods statutes, judgements, ordinances, the wholesome doctrine of salvation, the good seed: The Word, of the Kingdome of truth, of life, of peace, of reconciliation, of faith, the doctrine of the Spirit, the eternall Gospel; the Gospel of the glory of Christ, the glad tidings of salvation, the commandement, the Scriptures, the least *Iota* whereof shall in no wise faile, till all be accomplished, *Mat.* 5. 18. and *1 Pet.* 1. 25.

Secondly, to despise or contemn, is an act of the will, which the Philosopher calls averfation, [*Keckermans Ethicks in precognitis*] the Father as not willing [*August, voluntatem sic esse considerandum docet ut voluntatem quoq. includamus.*] we refusing or rejecting, the object whereof is a reall evil, or apparent, which though it be good and honest in its own nature, yet seems to be evil to a corrupt man, because its either unprofitable or unpleasant. Now the will hath a lubency or joyfulness adjoynd to its actions sometimes, which is termed the highest degree of willing; [*Non excludamus gradus voluntatis, seu lubentiam istam adjunctam voluntati, Kecker. Ethicks in precognitis.*] And so there may be a partiall, or plenary despising, according as the object is received into the understanding, as very evil, or lesse evil; indeed the Word of God of it self, is very good, and greatly to be desired, *Psal.* 119. 10. and *Rom.* 7. 12. but because, to carnall mindes it seems to be both unpleasant and unprofitable; therefore is it hated and contemned; yea, because it thwarts and condemns their carnall pleasures and desires, requiring the contrary to them, therefore its rejected and despised: For, then, saith Aquinas, a mans sins, out of contempt, when his will refuseth to be subject to the rule of the law, and from thence proceeds to do contrary to the law, [*Aquin. 22. q. 86. Art. 9. 3. m. tunc enim transgreditur ex contemptu quis, cum voluntas ejus renuit subiecti ordinationi legis, & ex hoc procedit, ad faciendum contra legem;*] So that despising properly, is an internall act of the will corrupted and mis-informed, proceeding from a vehement love it hath to the pleasures and profits of this life, (and for want of the true love and fear of God,) which causeth it to loath and despise

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spise all, or some part of Gods Word, and the sincere preaching thereof, refusing to believe or be ruled thereby; or at least hypocritically obeying the same; nay, sometimes it not only loaths and hinders the knowledge and sincere preaching thereof, but also proudly opposeth and gain-saith the truth; yea, persecutes, kills and destroys the preachers and professors thereof.

First, then to undervalue the Gospel, and lowly to esteem of that inestimable benefit, (the powerfull preaching of Gods Word) by loving, honouring, or respecting our selves, honours, pleasures, profits, sins, or any thing else, whereby our obedience is slackned, his Word disobeyed, and the preaching thereof vilified, is a despising of Gods Word, a great sin. This was old Elies fault, in that he cockered his sons, honouring them above God; and though he knew his sons made themselves vile; yet he restrained them not, *1 Sam. 3. 13.* Therefore is he said to despise God, *1 Sam. 2. 30.* This was the Gadarens folly, *Luke 8. 37.* who esteemed their swine above the doctrine of Christ: And Jehues hypocrisie, who would rather part with his God then his crown, with his religion, then with his new got honour, *2 King. 10. 29. 31.* Demas makes shipwrack of faith and a good conscience, to imbrace the present world, *2 Tim. 4. 10.* [*Acquievit in hoc seculo, amore indutus illius;*] Those in the Gospel, that made excuses, preferred their farme, oxen, wife, before Christs invitation to the marriage supper: *Luke 14. 24. 21.* [*Adeo insanit maxima etiam eorum pars, quibus Deus seipsum patefecit, ut quae adeo nati sunt, adiumenta, in impedimenta sponte convertant, Beza in locum not.*] which greatly angered the Lord: The Israelites that would not believe Gods Word, nor obey Moses, but loathed the Manna, and desired to return into Egypt for love to the fleshpots, onions, garlick, grieved God hereby, erred in their hearts, knew not Gods wayes, *Heb. 3. 10.* Herod preferred his lust before Saint Johns Sermon, and would rather part with the Baptists head, then violate his rash oath, under pretence of displeasing his guests, or lessening his honour, *Mat. 14. 9.* The Priests for covetousnesse, despised Gods name, polluted his ordinances, accounted his meat contemptible; it was a wearinesse to them, they snuffed at it, and brought that which was torn, the lame and the sick, against whom God denounceth a curse, *Mal. 1. 6, 7. 12. 13, 14.* such fools despise wisdom and instruction, *Prov. 1. 7.* By the punishment the haynousnesse of the sin appeares; for those that despise the Word of the Lord, and break his commandements, that soul shall be utterly cut off, *Numb. 15. 31.* his iniquity shall be upon him. It was the height of Davids sin to cloak his adultery, to kill Uriah, which Nathan aggravates; wherefore hast thou despised the commandment of the Lord, *2 Sam. 12. 9.* Demetrius, for gain, cries up Diana, rejects the Gospel, and raiseth an uproar against Saint Paul, *Acts 19. 24, 25, 26, 27, 28.*

Secondly, To neglect to labour after the purity and power of the word, by being lukewarme in the service of God, or hypocritically beleaving, or obeying it;



as first, in not loving and longing to have it sincerely, and constantly preacht and read. Secondly, not to tremble at the threatnings and judgements denounced in the word, against the transgressors thereof. Or thirdly, in not labouring after the power of godlinesse, and to serve God in spirit, and truth: But to content our selves with a partiall or outward obedience thereunto, serving him onely with an outward worship, this also is a secret loathing, or despising of his word.

Thus Saul in not fully performing the word of God in destroying utterly Amalech, (thinking to satisfie God) with outward sacrifices onely, is said to turne backe from following Gods commands, *1 Sam. 15. 11, ad versum, 22, 23.* and is censured for Rebellion and rejecting the word of the Lord.

And St. Paul reputes meanly, or lowly to account of sound preaching, despising, *1 Thess. 5. 20. [Prophetias ne pro nihilo habete id est, verbi Dei interpretationem sic Beza nota in locum]* and to be lukewarme and slacke in the law, is despising *Hab. 1. 4. 5.* of his word, as St. Paul expounds that place *Act. 13. 41.* Behold yee despisers and wonder and perish. They could not endure the Saints holy admonitions, and were impatient of sound reproofe, as Junius notes, *[Nequeant ferre patienter sanctas admonitiones ex verbo tuo, sed impatientes doctrina Dei iurgium et litem efferunt. Contra servos Dei. Junius in Hab. 1. 3]* This was the sinne of the Galatians, who laboured not after the purity of the Gospell, nor stood fast in the liberty wherein Christ had made them free, *Gal. 5. 1, 2, 3.* And how much this sinne should thrive in the last dayes, St. Paul forewarned us, *2 Tim. 3. 5.* That men should be lovers of themselves, and have a forme of godlinesse, but should deny the power thereof: for to heare the word, and pretend to obey it, and to do nothing lesse, is a plaine contemning and hating of it, as Christ tells the Pharisees, *Ioh. 15. 24.* such mens hatred is covered with deceit, *Prov. 26. 26.* their despising, with a pretence of love, they professe they know God, and his word, but in their workes deny him and his word. *Titus 1. 16.* Being abominable, disobedient, and to every good worke reprobate or void of judgement. Such also were the elders of Israell, they had Idols in their hearts, and were separated from God. *Ex. 20. 1. 16.* and *14. 3, 4, 7.* They despised his judgements. Love is the impartiall passion of the soule. *[Vid. Mr. Wrights passions of the minde.]* And hee that is of God loveth his word, *Jo. 8. 47.* heareth his voyce, *1 Joh. 4. 6.* keeps his commandments, *Jo. 14. 15.* they are not grievous to him. *1 Jo. 5. 3.* But they delight in the law of God, and meditate therein day and night, *Psal. 1. 2.* the word is sweeter to them then the hony and the hony combe, more to be desired then gold, or fine gold; *Psal. 119. 10.* tis hungred after as the food of the soule, *1 Pet. 2. 2.* wanting which love, and desire, men become either Atheists in their hearts, or hypocrites in their profession; either inwardly dead, in regard of affection to Religion, or outwardly lukewarme in the actions of their devotions; in both, they declare their great contempt of his word, and Apostacie from him.

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This was the Church of Ephesus sin, *Rev. 2. 4.* she had lost her first love; but chiefly of lukewarme Laodicea, *Rev. 3. 16.* Counterfeit holinesse, is double iniquity; no sinner to the hypocrite, who thinks to deceive God, and his neighbour, but in the end deceives his owne soule; who in outward shew pretends love to the word, but loaths it in his affection, denies it, and despiseth it in his actions.

This was the peculiar sinne of the Scribes and Pharises, Hypocrites, who said, but did not, made a specious shew outwardly of holinesse, but were within full of hypocrisie and iniquity, whom Christ calls, blinde guides, painted sepulchres, fooles, hypocrites, serpents, generation of vipers, *Mat. 23. 25. 16. 17. 27. 28. 33.* Publicans and harlots were saved before them, for the ones ignorance was simple, the others affected. [*Hic ex ignorantia pura negationis, ille ex ignorantia prava dispositionis peccat, hic excusatur à tanto ille damnabitur pro summo.*] Naturall ignorance excused in part them, but affected malice highly aggravated the others offence, and brought greater condemnation on them, *Mat. 23. 14.* weaknesse pleaded for mercy to the one, but wilfulnesse cryed for justice on the other: For he that knew his masters will, but did it not shall have many stripes, *Luke 12. 47.* he worthily deserves drowning that refuseth the hand that would helpe him out, and he in justice can expect no lesse that refuseth the meanes that would bring him to happinesse. [*Merito sub mergitur, qui respuit volentem se salvare.* Gorran. in Evan.] Better had it been for such not to have knowne the way of righteousness, *2 Pet. 2. 21.* then being knowne to despise it, and to depart from the holy Commandement, for pleasure or profit. Both sinne and punishment had been lesse, and easier had such obtained pardon. Matthew the Publican became an Apostle, obeying Christs call: when Judas an Apostle, became a devil, by despising his masters counsell. *Job. 6. 70.* Saul from being an ignorant persecutor, obtained mercy, because he did it ignorantly in unbeleefe, *1 Tim. 1. 13.* and became a zealous preacher: Whenas Saul, from being the Anointed of the Lord, became an Atheist, and Idolater, *1 Sam. 28. 7.* [*Pejus testum quam aptum odium.*] No hatred to cloaked malice; Christ had no greater enemy then Judas, nor David then Absalon, nor God then prophane Israel and Judah, *Ezek. 16. 48. 51.* nor his Church then Iulian, Arrius, nor his word in all ages of the world, then the false teachers, and hypocriticall professors thereof, who made a shew of loving and reverencing it, such derogate more from his honour, then the heathen, Christ would rather the Laodiceans were cold by Infidelity, then lukewarme by newtrality. A civill Pagan farre excells a prophane Christian: for God must account it greater wickednesse by them to be hated, despised, disobeyed, from whom hee expects reverence, thankfulnessse, love. Therefore saith God, Samaria had not done halfe Ieruselems sinnes, Sodome had not done as shee, but shee had multiplied her abominations more then they, so that they were justified by her. [*Longe minus peccasse Israel dicitur, quia neque tanta à Deo beneficia acceperat quam regnum &*



*sacerdotum in Iudaea essent, nequo fuerat reuocatum tam diuturna patientia, sed Iudaea plura habuit & diuturniora beneficia quibus alliceretur atque exempla Iudaeorum quibus de deterretur, & tamen malicia sua obfirmata cum beneficiis, Iudiciis, & documentis Dei assidue concertauit. Iun. in Eze.]* Iudahs sinne therefore is written with a diamond, *Ier. 17. 1. & οὐ τίξαι*, what thou my sonne? said Caesar to Brutus, his stab went nighest his heart: so Christ to Iudas, what dost thou betray the Sonne of man with a kisse? so Nathan to David, wherefore hast (thou) despised the Commandement of the Lord thy God? *2 Sam. 12. 8.* to the 14. And as hypocrisie is so foule in generall, so more especially in this point, to despise the word, and to hinder the preaching of it in purity, and in power: As Alexander greatly withstood Saint Pauls words, *2 Tim. 4. 15.* and so did him much evill, of whom (as of a pestilent fellow) hee commands Timothy to beware; and such were the false Apostles amongst the Corinthians, who through subtilty beguiled them, corrupting their mindes from the simplicity that was in Christ, yea and disgrac't St. Paul, and his Ministry, they confest his letters were weighty and powerfull, but his bodily preface was weake and his speech contemptible, *2 Cor. 10. 10.* they could not endure to have the word sincerely preacht, but undervalued his doctrine, whom he paints out in their owne colours, *2 Cor. 11. 13.* being false Apostles, deceitfull workers, transforming themselves into the Apostles of Christ, and such St. Paul tells us should be in our dayes, who as Iannes and Iambres the two chiefe Magicians of Pharaoh withstood Moses; so should these the truth, *2 Tim. 3. 1* to the *5, 6, 7, 8, 9.* [*Non esse sperandum Ecclesiam aliquam incorruptam in hac seculo, sed fore potius magnum perditissimorum hominum prouentum, in ipso etiam ecclesiam sinu, qui tamen summa pietatem, & charitatem, pre se ferant. Bez. in locum nota, Iannes & Iambres dicuntur fuisse principes magorum Pharaonis multumque resistisse Mosi, &c. Iunius in locum.*] by their false glosses, and oratoricall expositions of the word, and lying signes and wonders, as they by their false miracles, and diabolical apparitions deceived Pharaoh, and resisted the truth: but in thus doing they were men of corrupt mindes, reprobate concerning the faith, which is a Graphicall description of your Popish Monkes and Iesuits, and of Iesuiticall Doctors, ambitious Prelates, and Court-flattering Chaplains, to whom God hath sent strong delusions, that they should beleeeve lies, as a just punishment of this sinne, *viz.* because they received not the love of the truth, that they might be saved, which is the sin noted by the Holy Ghost to be in all those who are fauourers and followers of the Papists, whom Antichrist shall seduce, *2 Thess. 2. 10.* God sharply reprehends this sinne, *Ier. 9. 3.* that they did bend their tongues like their bow for lies, but they were not valiant for the truth. They hated him that reprov'd in the gate, and abhorred him that spake uprightly, *Amos 5. 9.* They could not endure the Prophet to prophesie against their Idolatry, to tell the King thereof, was accounted by his flattering

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Courtiers conspiracy, and therefore, they forbid Amos to prophesie any more at Bethel, it was the Kings Chappell, neere the Kings Court, whose tender eares could not endure reproofe, much lesse threatning, *Amos 7.13.* [*Atrox quidem sed mendax criminatio fraude Amazie qui perfide accusabat prophetam apud regem*, Iun. & Trem. nota in locum] But with such Ahabs presently the Minister is his enemy, therefore because he prophesied evill against them, for their wickednesse, they hate them, as he did Michaiah, *1 King. 22.8.* this sin Ierusalem run into, in despising Gods holy things, hiding their eyes from the Sabbaths, *Ezek. 22.25, 26.* and as of a wonderfull and horrible thing doth God account it, *Jer. 5.30, 31.* for the Prophets to prophesie falsely, and the Priests to beare rule by their meanes, and the people love to have it so, viz. not boldly to speake the truth, but to prophesie smooth things, to speake to them deceits, *Esay 30.10.* [*Ob signatio propheta propter incredulitatem populi, qui velint ut desinat Deus prophetas illos obtundere*, Iun. & Trem. in locum] These sort of persons God will have noted in a booke, and to be registred for the time to come, that they are a rebellious people, lying children, that will not heare the law of the Lord, which say to the Seers see not, and to the Prophets, prophesie not unto us right things, but get ye out of the way, turne aside out of the path; cause the holy One of Israel to cease from before us. Thus judgement is turned backward, and Iustice standeth as farre off for truth is fallen in the streets, and equity cannot enter; yea, truth fayleth, and he that departeth from iniquity, maketh himselte a prey; and this the Lord beholdeth, and it displeaseth him greatly, *Esay 59.14, 15.* for hereby they pulled out the eyes that should give them light, and destroyed the food that should feed them.

Secondly, not to tremble at the threatnings and judgements denounced in the word against the transgressors thereof, is a great sin, and a despising of his word: so the Lord sheweth by his dislike of those, who were the professors of his word, but neglected this duty, *Esay 66.2, 3.* &c. and by his gracious mercy, and approbation to those who performed this service, To this man will I looke, even to him that is poore, and of a contrite spirit, and that trembleth at my word; but to performe outward service, without this inward affection, is hatefull, abominable, though the worke in it selfe be never so just, or lawfull; For, he that kills an Oxe, is as if he slew a man, he that sacrificeth a Lamb, as if he cut off a dogs neck; he that offereth an oblation, as if he offereth swines flesh, and he that burneth Incense, as if he blessed an Idol. Gods Name is dreadfull amongst the Hea-then, and much more reverent ought he to be esteemed by his Saints, *Mal. 1.14.* [*Non est illa mea habitatio iusta, sed in animo pauperum & contritorum spiritus, ibi unanimiter habitaturus sum, ut est. 2 Cor. 6.16.* Iun. in locum] God is a consuming fire, therefore we must take grace, to serve him acceptably with reverence and godly feare, *Heb. 12.28, 29.* he commands even Kings, and Iudges of the earth

earth, to serve him with feare, and to rejoyce before him with trembling, *Psal.* 2.10, 11. Thus good king Iofias, when he heard the law read, and the threatnings denounced therein, for those sins they were guilty of, he rent his garments in token of sorrow; the feare of Gods displeasure made his heart tender, and caused him to humble himself before the Lord when he heard his word, both which extracted teares from his eyes, *2 King.* 22.11. 13. 19, 20. And so the godly after their returne from the Captivity, they wept, when they heard the Law expounded, *Nehem.* 8.9, 10. and trembled at the word of the God of Israel, *Ezra* 9.4. Moses when God speaks, must put off his *Exod.* 3.5. shoes, from his feet, to testifie the inward reverence of his minde, by this outward Ceremony, [*Simplicissima huius Ceremonia ratio videtur esse, ut pedum nuditas, religionem animo incuteret, & foris eam testatam faceret.* Iuni. in locum] For, God will bee sanctified in all those that come nigh him, as he tels Aaron, *Levit.* 10.3. and those who sinne against him, he will make them publique examples and documents of his severe and inflexible justice, that others also may feare. Solomon enjoynes a great care and preparation before we heare, *Eccles.* 5.1. and Christ bids us take good heed how we heare, *Luke* 8.18. for the word spoken shall judge us at the last day, *Joh.* 12.48. if with S. Peters Converts it prick us not at the hearts, *Acts* 2.37. working in us a feare of offending him, and sorrow for displeasing him; 'Tis to be feared, the god of this world hath blinded our eyes, lest the light of the glorious Gospel of Christ should shine unto us, *2 Cor.* 4.4. for to the godly, the preaching of the word comes in power, and in the holy Ghost; they heare it as the word of God, as if Christ himself had spoken unto them, *2 Thes.* 1.5. and 2.13. as the Galatians received St. Paul as an Angel of God, even as Christ Iesus, *Gal.* 4.14. and therefore to heare it carelessly, as the Iews did our Saviour, or wantonly to please our lusts, as the Athenians did S. Paul, for novelty sake, *Acts* 17.19. or lukewarmely, as Agrippa to be halfe perswaded, *Acts* 26.28. or hypocritically, as Ezeiels hearers, *Ezek.* 33.31, 32. who heard them, but would not practise them; with their mouth made a shew of love, but their heart went after their covetousnesse; In a word, to heare any other way without feare, thereby secretly despising it, brings destruction, as the Antithesis of Solomons Proverb plainly declares, *Prov.* 13.14. Whoso despiseth the word shall be destroyed, but he that feareth the Commandement shall be rewarded.

Thirdly, not to labour after the power of godlinesse, and to serve God in spirit and in truth, but to content our selves with a partiall or outward obedience thereunto, serving him onely with an outward worship, this also is a secret loathing, and despising of his word. This was Edeekiah king of Iudahs sin, *Ier.* 38. 15, 16. who made a great shew of love, both to the word, and messenger that brought it, but when he knew it, he laboured not to observe it, he obeyed not the word of the Lord, nor hearkened to the counsell of the Prophet speaking the

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same, but out of a carnall fear, or shame, and out of a slavish love to himself or his Courtiers, he followed their counsell, preferring it before the Word of God, for his friends (such as the *Hebr.* calls the men of his peace) who pretended loyalty and service to him, for the maintenance of his crown and dignity; these by their crafty counsell prevailed against him; for that his feet were sunk into the mire, and they were turned away back; yea, all the misery that befell him, was effected by his ill Counsellors, as Junius notes [*Crimen totum defectionis, à Caldaeis in consiliarios tuos, & fœderatos externos transferant, ad excusandum te per illos effectum esse, ut in hanc malorum abyssum devenires, & à Caldaeis deficeres,* Jun. & Trem. note in *Jer.* 3. 8. 6. 22. 21.] not much different from this, is that example of Iohanan the son of Kareah, with the remnant of Israel, who promised obedience, and called God to witnesse their promises, whether the word spoken were good or evil, *Jer.* 42. 5, 6. 20. 21. but they did dissemble in their hearts, in what they promised and obeyed not, but condemned the Prophet for speaking falsely, and said, that the Lord had not spoke by him, because it pleased not their humors, and opposed their lusts and desires, *Jer.* 43. 2, 3. This was the sin also of the Israelites, in Isaiahs time, they drew nigh to him with their mouths, and with their lips did honour him, *Isa.* 29. 13. but their hearts were removed far away from him, and their fear towards God was taught by the precepts of men. This sin eminently shined forth in the Scribes and Pharises, as our Saviour himself expoundeth, *Mat.* 15. 7, 8. But in vain was their worship and religion, they fasted oft, prayed much, gave alms, paid tithes, praised the Saints dead, built the tombes of the prophets, but in the mean time sinned horribly; and therefore Christ pronounceth many woes against them, *Mat.* 23. yea, of old this sin so displeased God, that he calls them Rulers of Sodom, and people of Gomorrha, as high in iniquity as they; for though they thought by their outward service to please God, he tells them his soul hated them, *Isa.* 1. 10, 11. [*Malitia atq; sceleribus cum Sodomitis comparandi nam externus cultus nil valet, non tantum corpore, sed etiam animo integro sistatis vos & exhibeatis mihi.* Jun. in *l. cum.*] such service was a trouble to him he was weary to heare them; therefore when they stretch out their hands, he will hide his eyes; yea, when they make many prayers, he will not hear them. And so he tells them by the Prophet Amos, *Amos* 5. 21, 22, &c. I hate, I despise your feast dayes, I will not smell in your solemn Assemblies, I will not accept your meat offerings, &c. thousands of rams, nor ten thousand rivers of oile will not appease his wrath, *Mic.* 6. 7, 8. for he will have mercy, and not sacrifice, he requires the obedientiall knowledge of his Word, more then burnt offerings, *Hosea* 6. 6. he delights not in externall rites, nor will he reprove thee for thy sacrifices, *Psal.* 50. 8. *ad finem*, as at large the Psalmist sheweth, his sacrifice he accepts, is thanksgiving and payment of vowes, praising of his name; and a right ordering of our conversation according to his word; for he is a Spirit, and will be worshipped



in spirit and in truth, *Joh. 4. 24.* even in sincerity of obedience; and to such alone will he grant his approbation and salvation: But to observe outward service, and remain still in our sins, to present our selves in Gods House, and to hate Reformation, to hear his Ministers, and to cast his word behind our back, for pleasure or profit, to all such he saith, What hast thou to do to take my Word into thy mouth, seeing thou hatest to be reformed? *Psal. 50. 16, 17.* Will God accept his bodily service, who gives his soul to Satan? Or, is there any true love of Gods Word in him, who is in love with himself, or the world, which is enmity with God? *James 4. 4.* none at all, *1 John 2. 15.* for God (like the true parent) will have no division, theres no halting between God and Baal, we cannot be in the light, and have fellowship with darknesse, *2 Joh. 1. 6.* For, what concord hath Christ with Belial? *2 Cor. 6. 15.* see how God scornes such service, *Jerem. 7. 9.* [*Redarguit Hypocrisin Judaeorum, qui dicunt tui sumus, ab omni periculo, nil potest damno esse nobis quia servat nos Deus quem colimus in templo suo, Trem. & Jun. in locum;*] (for men to continue in sin, and yet presume to serve him;) will ye steal, murder, and commit adultery, burn incense unto Baal, and walk after other gods, whom ye know not, and come and stand before me in this house, and say, we are delivered to do these abominations? But in thus doing, they were poor and foolish, they knew not the way of the Lord, nor the judgement of their God, because they execute not judgement, nor seek the truth? And though they know it, they will not obey it: though he spake, they would not heare; and though he called, they answered not, which most highly displeased God, *Jer. 7. 13, 14, 15, 16.* as appears in the subsequent verses, they refused instruction, hardening their hearts like the rock; they refused to return, but say in their hearts, the Prophet shall become wind, and the Word is not in them; thus shall it be done unto them, *Jer. 5. 3. 12, 13.* we shall be freed from those plagues, and shall punish them, [*Potius haec mala in ipsos recident, & nos male multabimus ipsos, prout denunciant nobis, ipsos gladio perdemus, & sancte Jun. in locum;*] but this increased their sin and judgement. The Lord our God is but one, a holy, jealous and just God, *Deus. 10. 12. 16.* and Chap. 6. 5, 4. who regards not persons, nor takes reward; and therefore will have us love and serve him, with all our hearts, souls and might; he will have no partner, *Psal. 119. 3.* and *1 King. 18. 21.* he that breakes willingly one command, is guilty of all, *Jam. 2. 10* and *Eze. 18. 10. 13.* compared together. For true obedience must be out of conscience to Gods command; this alone must move a Christian to perform holy duties; and then, when its sincere, it will be universall, both in the matter, to all parts of Gods Word, and to every precept therein contained; and in manner, with all the heart, mind, soul, and strength: And lastly, in regard of time and place, at all times; *Psal. 119. 93. 112.* alwayes, even to the end, in all places and companies, continually: *Psal. 44. 46. 117.* Tis confest indeed, the best Christians fail in their obedience; but not in their purpose to obey,

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*Acts* 1. 23. that is, sincere, like Davids, to all Gods precepts, *Psal.* 119. 6. For he longs after him, and seeks them with his whole heart, he rejoiceth in the wayes of Gods testimonies, meditates therein, desires to keep them, hath respect unto them all, and will not forget them; his soule breaketh for the longing that he hath to Gods judgements at all times, *Psal.* 119. 2. 6. 14, 15, 16. 20. So he keeps them *affectu*, though not *effectu*; he hath a will, though not a power to observe them, *Rom.* 7. 22, 23. he obeys *habitu*, though not *actu*; he so fears the Word, that he despiseth no part of it; he is no hypocrite, though not perfect; he loveth no sin, though he offend seven times aday; he contemns no precept, though he transgresse against most, which is quite opposite to the hypocrites obedience, which is either slavish, for fear of punishment, or mercenary, for hope of reward only: As Pharaoh lets Israel go for fear of his own death, *Exod.* 12. 33. [*Omnis Israelitis concedentes, modo exierunt, & vitam suam prece, precioq; redimentes.* Jun & Trem. in locum. Ahab humbles himself for fear of judgement, *1 King.* 21. 27. Iehu destroyes Baal and Ahabs house, to confirm himself in the kingdom; the Israelites fast for themselves, *Zach.* 7. 5. and not to God; the Jews used not force to the Disciples, but it was for fear of the people, *Acts* 5. 26. And Herod did many things for feare of Iohn Baptist, *Mar.* 6. 20. Divers malicious hearts break not forth into outrage of villany, for to obtain their own ends, either pleasure or profit, fear, or favour alwayes prevail; thats the waight sets the wheelles agoing: The Devill in sicknesse will turn religious; but as a Lion in chains, is still a Lion, though he prey not: A Wolfe a Wolf, though he worry no sheep, being over-awed by the Shepherds and dogs. So are all hypocrites as wicked in abstaining as in the acting of many sins; [*Nunquid quia ovem non tulit, ideo Lupus venit, & ovas redit, Lupus venit fremens, Lupus redit tremens, Lupus est tamen, & fremens, & tremens.* Ang. de verb. Apo. Serm. 21.] For even then, their obedience to the Word, is but only partiall, compell'd, externall; tis *offectu*, not *affectu*, they do it, but without any good will or liking of it: tis *actu*, not *habitu* in shew, not indeed, or indeed, not in heart. Tis to some command, not all; at some times, not alwayes; in some places, companies, and not for ever, continually: For, in the fitnessse and preparation of their hearts, they break those commands they keep; they despise that Word they seem to obey, on all occasions, for their advantage, being ready to violate the same: he loves no precept, nor part of the Word, though he seem to hear and observe much; he is, in a word, guilty of all, though openly and actually he transgresse not all.

As the Pharises preaching, praying, fasting, almesgiving, tithing, and observing the ceremoniall law, did rather aggravate then extenuate their contempt of Christ and his Word: So is it with all hypocriticall professors of his Word, their hearing, reading, praying, preaching, will not avail them, unlesse to bring on them greater judgement; *2 Pet.* 2. 21. [*Ses domo in luto lapsus, sordidior redditur,*



*hic qui peccatum plangit, nec tamen deserit, pena graviori se subicit, Glof.]* For to such, pleading these outward works, Christ will say, I know you not, depart from me, *Mat. 7. 23.* all yee workers of iniquity. [*Verba Christi acerbissime repellentis, non ignorantis. Bez. in locum.*] The sheepskins must then be puld off from these wolves, *Mat. 7. 15.* and God will shew how hatefull and detestable such outward holinesse is in his eyes, *Mat. 24. 51.*

Lastly, openly to loath and reject the word, and the sound and sincere preaching of it, and proudly to oppose and gainsay the truth, hating and persecuting the faithfull Ministers thereof, either first, because they preach against, and condemne their beloved sinnes: or secondly, because by their doctrine they are hindred in enjoying their pleasures, profits, honours: or thirdly, because it condemnes their unlawfull traditions, humane inventions, and superstitious ceremonies; this also is to despise the word, a grievous sin. This was Amaziahs sin, *2 Kin. 25. 16.* who when the Prophet reproved him for his Idolatry, askt him whether he were of the Kings Councell, and hearkned not to his word, but silenced him. It was the sin of the old world who would not hearken to that Preacher of Righteousnesse, *2 Pet. 2. 5.* who instructed them of Gods purpose, and decrees, both by his words & works. [*Censuram enim & viginti annis non desit impiis & delictis & factis communes facere quanta illis ira Dei immineret, Camer.*] It was the speciall sin of the Jews, *Mat. 23. 37.* and *Acts 3. 15.* who killed the Prophets, and the Prince of life, who persecuted the Apostles, and pleased not God thereby, but were contrary to all men, forbidding them to speake to the Jewes, or Gentiles, that they might be saved, and so filled up the measure of their sinne. *1 Thess. 2. 15. 16.* It grieved them that they taught the people, and therefore they laid hands on them, and imprisoned them, *Acts 4. 2, 3.* yea they commanded them not to speake in the name of Christ, and beat them, *Acts 5. 40.* By reason of which sinne, wrath came on them to the uttermost; which cause of their rejection, had they had eyes to have seene it, was before prophesied, *Ier. 9. 12* and *Zeph. 3. 1. 8.* and *Esa. 28. 12. 13. 14. 15. 16.* &c. for the scorning the word and mocking at the zealous professors thereof. See how hainously God takes this sin, *Ier. 22. 50.* and *Iob* elegantly expresseth it. *Iob 21. 14* &c. God complaines of it in the Priests, *Mat. 2. 2.* Ioshua though in his young yeares he declared a great deale of zeal and godlinesse (whilst his tutor and foster-father good Iehojada lived) yet running into this sinne by his seduced counsellors, his piety with Iehojada dyed, his faith and zeale soone vanisht, and with the Kings the greatest sort of the Nobilities and Gentryes goodnesse decayes, which highly provoked Gods wraths, and caused God to forsake them, *2 Chron. 24. 19.* to the 26. It was a full period to Ahabs sinne to persecute and reject Michajah and his prophesie, *2 Chron. 22. 28.* A sinne harder to be pardoned then Sodomes, and more intollerable then Tyre and Zidons, *Mat. 11. 24.* which Christ with teares bewayles in Ierusalem, *Luke 13. 34.* for as their fathers had done before,

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2 Chron. 36. 16. so they persisted in their sinne, being stiffnecked and uncircumcized in hearts and eares, alwayes resisting the Holy Ghost, Acts 7. 51, 52. persecuting his Ministers, and despising his law. Solomon shews the folly and misery hereof, Prov. 1. 24, 25, 26, to the 32. But then is this sinne aggravated especially, when men hate and reject the Word, and persecute the Ministers thereof. First, because it condemnes their beloved sinnes, as Moses did the tyranny and covetousnesse of Pharaoh, which hardned his heart, made him hate his Prophets, and persecute Gods people with his Army. Thus did Herodias hate John Baptist, for reproving Herods incest, Mar. 6. 19. Ahab, for that Eliah reproved his sinne, hated him, 1 King. 21. 20. and Jezabel sought his life. Christ was persecuted by the Scribes and Pharisees for opening their vices, and telling them the truth, Ioh. 8. 37. 40. Or secondly, because the word preached hinders them in their pleasures, profits, honours, as the doctrine of St. Paul did the false Apostles and teachers, Phil. 3. 19. Thus Demetrius for his gaine raiseth an uproar against St. Paul, Christ; and the mistris of the Damosell, that had the spirit of Pithon, when they saw that the hope of their gaine was gone, then they blasphemed the doctrine of the Gospell, and persecuted Paul and Silas, Acts 16. 19. The Prophet that cryed against the Altar of Bethell (which Jereboam for to secure his honor had reared) is presently commanded to be laid hold on, 1 Kings 12. 26. and 13. 4. The Jewes also persecuted Christ, and his Apostles, lest the Romans should destroy their Temple and Nation, Ioh. 11. 48. Balaam for hope of honour, profit, curseth Gods people; as Herod killed the infants and sought to destroy Christ, lest he should lose his Crowne and riches, Mat. 2. 16. As Josephus relates, [Vid. the unfortunate Politician. *Herodes Hypocrita novis Christum natum, cum quarit simulanter ad necem, quod cum non succedat, ad vim crudelem convertitur.* Aretius in Mat. 2.] Or thirdly, because the word preached opposeth their unlawfull traditions, humane inventions, and superstitious ceremonies. This was the sin of the Galatians, wherewith they were bewitched, in turning to those weake and beggerly elements of the ceremoniall law, which Christ abolisht, yet they desired again to be in bondage, and because the Apostle told them the truth in this point, to avoid these (otherwise Christ would profit them nothing) therefore hee was accounted their enemy. Gal. 4. 9. 16. A sinne which Christ blamed in the Scribes and Pharisees, who transgressed Gods commands by their traditions, Mat. 15. 3. 6. for which they hated him, persecuted him, and so they did St. Paul for preaching against these ceremonies, Acts 15. 1. 2. and Acts 21. 28. Diotrophes to maintaine Prelacie repress the truth, despised St. Johns letters, and preached against the holy Apostle, and other sound orthodox teachers, casting the godly out of the Church, Ioh. 3. Epist. 9. 10. Of the same sort were those false teachers mentioned by St. Paul, Titus 2. 10. who were untuly, vaine talkers, and deceivers, subverting whole houses, teaching things they ought not, for filthy lucre sake.

Such also were those Monkish Prelates, whom St. Paul paints forth, *Col. 2. 19.* being unsound, rotten members, fallen from their head Christ Jesus, and hurting and corrupting those, who are not so wilfull nor wicked as themselves, with their vaine philosophy and carnall wisdom, and shew of humility, and will-worship, whom St. Iude, *Iude epist. vers. 4.* sets forth, that they turne the grace of God into wantonnesse, and denying the only Lord God, and our Lord Iesus Christ (as the only Prophet, Lawgiver, and teacher of his Church) and thereby bringing on themselves swift destruction, whose pernicious wayes many shall follow, by meanes whereof, the way of truth shall be evill spoken, and persecuted, and through covetousnesse, shall they with feigned words make merchandize of you, *2 Pet. 2. 1, 2, 3, 4. &c.* [*Predicit Petrus falsos fore doctores in Ecclesia, adeo ut ipse Christus à quibusdam abnegetur, qui tamen illum redemptorem vocabunt.* Beza in locum not.] whose judgement now a long time lingreth not, and their damnation slumbreth no. So that this sinne brings destruction ont a man, or Nation, which is the next thing to be proved.

The Holy Ghost saith plainly, he that despiseth the word, shall be destroyed, *Prov. 13. 13.* And againe, hee that being often reprovèd, hardneth his necke, shall be destroyed, and that without remedy, *Prov. 29. 1.* The judgement was so heavy on Ely, and his family for this sinne, that it makes ones eares tingle to heare it, *1 Sam. 2. 11, 12, 13.* It brought death on him, and his sonnes in one day: God would judge his house for ever, for this iniquity. The Gedarens, for contempt of the Gospell lost the Kingdome of heaven, as well as Corazin and Capernaum, *Mat. 11. 22, 23.* against whom, Christ thundreth forth a terrible woe. Iehues throne lasted but to the fourth generation, *2 Kings 10. 30.* because he did Gods worke hypocritically. God will avenge the blood of Iezreel upon the house of Iehu, and will cause to cease the Kingdome of the house of Israel, *Hos. 1. 4.* Those in the Gospell that made excuses, shall not taste of the heavenly supper, *Luke 14. 24.* they are prepared for slaughter, who will not obey his voyce, *Luke 9. 27.* Saul because he rejected the word of the Lord, the Lord rejected him from being King. *1 Sam. 15. 23.* those that despise, and wonder perish. *Acts 13. 41.* See the many woes denounced against the Pharisees for this sin, *Mat. 23.* They that professe they know God, but deny him in their deeds, are abominable in Gods sight, and reprobate, *Titus 1. 16.* The lukewarme Laodiceans Christ will spue out of his mouth, *Apc. 3. 16.* God will cause all his curses to come upon that man, to pursue him, and overtake him till hee bee destroyed, that hearkens not to the voice of the Lord, to keep his commands, and his statutes which he commanded; and because they served him not with joyfulness, and with gladnesse of heart, *Deut. 28. 45, 47.* St. Paul denounceth rather ma Mara-natha, *1 Cor. 16. 22.* to those that love not the Lord Iesus Christ with sincerity, and enflamed affections: the Church of Ephesus, for losing her first love

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to the word, is threatned to have her Candlestick removed, unlesse she speedily repent, *Apoc. 2.5.* St. Paul tels us the end of those false teachers, (who disgrac't him, and loved not to have the word sincerely preacht) should be according to their works, *2 Cor. 11.15.* which is destruction, *Phil. 3.19.* they shall come to the same end with Jannes and Jambres, for resisting the truth, their folly shall be manifest to all men, as theirs also was, *2 Tim. 3.9.* and because they received not the love of the truth, that they might be saved; for this cause God will send them strong delusions, that they should believe a lye, that they all might be damned, who beleev'd not the truth, but had pleasure in unrighteousnesse, *2 Thes. 2.10,12.* as a just punishment of their former sin, [*Hac est justa nemesis divina, nempe ut cecitate percussantur, qui lucem afficere recusarunt, ut mendaciis fidem habcant, qui veritati consentire, ut pereant, qui salvari noluerunt*, Zanch. in locum] that they should be smitten with spirituall blindness, who refused to behold the light of the truth, that they should believe lies, who would not consent to his truth, and that they should perish, who would not be saved; Thus he dealt with the people of Israel, because they were not valiant for the truth, but forsooke his law he set before them; therefore God would feed them with wormewood, and give them water of gall to drinke, *Jer. 9.3.13.* to the *16.17.* verses, and because they hate him that rebuketh in the gate, and abhorre him that speaketh uprightly, *Amos 5.10,11,16,17.* Therefore they shall build houses, but shall not dwell in them, and plant vineyards, but shall not eate of them, wayling, lamentation, and woe shall be in all the streets, and in the vineyards; Amaziah for reproving, and silencing the Prophet, is threatned therefore, his wife should bee an harlot in the City, his sons and daughters should fall by the sword, and his land should be divided, and he himselfe should goe into captivity, and dye in a polluted land, *Amos 7.16,17.* The Prophet was sure God had determined to destroy the King, because he despised Gods word, and had not hearkened to the counsell of his Prophet, *2 Chron. 25.16.* and so Michaiah tels Ahab, *1 King. 22.19.* [*Quia nunc indigesti consilium Dei, & incredulitatem palam testatam facis, jam tibi certam Dei sententiam de nuntio*, Junii & Trem. nota in locum] This sin because Ierusalem run into, God powred out his indignation on her, *Ezek. 22.25. ad finem*; and for this wonderfull and horrible thing, God saith, he will visite them in wrath, and will be avenged on them, *Ier. 5.29.* Because their eare was uncircumcised, and the word of the Lord was to them a reproach, they had no delight in it; therefore saith the Prophet, I am full of the fury of the Lord, to wit, in Prophetickall words, testifying the greatnesse of Gods wrath which was to be powred out, both on men, and women, on young and old, *Ier. 6.10,11.* [*Id est verbis prophetiis gravissimam Dei indignationem testificantibus*, Trem. & Jun. in locum.] There is also an heavy doome pronounced on those tender eares, who silenced the powerfull and faithfull Ministers of the word, and loved to heare



quaint phrases, and rhetoricall straines, smooth things, enticing words of mans wisdom, deceits, and could not endure long Sermons, nor Gods Ordinances to be administred with power; Wherefore, thus saith the holy One, because ye despise this word, and trust in oppression, and perversenesse, and stay thereon: Therefore this iniquity shall be unto you as a breach ready to fall, swelling out in a high wall, whose breach commeth sodainely at an instant, and he shall breake it, as the breaking of the Potters vessell, that is broken in pieces, hee shall not spare, nor leave any usefull piece thereof, *Esay 30.10,11,12. &c. ad 18.* They did hereby pull the wall whereon the Common-wealth was sustained on their owne heads, utterly ruining it. [*Proinde facitis hac iniquitate vestra, ac si ve-*  
*litis aut malleis jam inclinante murum vestra Reipub: momento detubaretis in*  
*cervices vestras,* Jun. in locum notæ] And so againe, because truth failed, and equity could not enter, but he that departed from evill, made himselfe a prey, therefore will he severely punish this sinne, *Esay 59.15.18.* repaying fury to his adversaries, and recompence to his enemies.

Secondly, not to tremble at the word, when delivered, brings judgements; for such shall be ashamed, he will shew no favour to their outward services, but will chuse their delusions, and bring their feares upon them, *Esay 66.3,4,5.* God will send a curse on them that will not heare, and will curse the blessings he hath sent, of all those, who will not lay Gods word to heart, he will corrupt their seed, and spread dung in their faces, and they shall be taken away with it, *Mal. 2.2,3.* Tis a great spirituall judgement of it selfe, to have a fat heart, an heavy eare, a blinde eye, they are alwayes the forerunners of certaine ruine, *Esay 6.9. Acts 28.26.* It was the case of the Jews before their totall rejection, *Rom. 11.8.* the word heard to such, brings with it the sentence of condemnation, because they beleeve it not, *Iohn 3.36.* Tis the favour of death, unto death, *2 Cor. 2.16.* for it leaves them altogether without excuse, *Iohn 15.22.* yea, tis that shall judge them at the last day, *Iohn 12.48.* and if men will not hearken to it, there are judgements enough threatned in this life, to prick any mans heart, that hath the least sparke of grace, *Levit. 26.15. &c.* If ye shall despise my statutes, and abhorre my judgements, I will appoint over you, terrour, consumption, and the burning Ague, that shall consume the eyes, and cause sorrow of heart, &c. you may reade it at large, and see more hereof, *Dent. 28.15,16,17. 45. ad finem.*

Thirdly, not to labour after the power of godlinesse, performing what the word requires, or not sincerely to purpose, and resolutely to performe the word preacht, or knowne, but to content our selves onely with a partiall, or outward obedience, and so remaining hypocriticall, brings Gods judgements: This sinne was severely punished in King Zedekiah, who was taken by the King of Babylon, who gave judgement on him, slew his sons before his face, and afterward put out his eyes, bound him in chaines, and carried him away captive, *Ier. 39.26.*

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compared with Chap. 38. 21, 22. his enemies burnt his house, and the houses of his nobles, brake down the wall of his royall city, slew his subjects, and carried the choysest of the rest into Babylon: So also Johanan, the son of Kareah, and the remnant that obeyed not the voyce of the Lord, dyed by the sword, famine, pestilence, whither they desired to sojourn, *Jer. 42. 22.* against the hypocriticall Elders, God will set his face; he will make such a man to be a Proverb, and a re- proach, and cut him off from the midst of his people, *Ezek. 14. 8.* [*Tum ante acti iudicii monumentum, tum demonstrationem justorum iudiciorum Dei eventuum immorigeris, Iun. & Trem. in locum;*] making him a monument of his former judgements, and a signe of his future wrath, to all despisers and rebellious hypocrites: so also he threatens those that draw nigh to God with their lips, when their hearts are far away; amongst such, he will do a marvellous work, and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall he hide; the terrible one shall be brought to nought, the scorers consumed, and all the workers of iniquity cut off, *Isaiah 29. 13, 14.* [*Sententia est obdurationis à Deo, exponens causam, & iudicium ejus, Iun. & Tr. in loc.*] which was fulfilled in the Iews, Scribes and Pharises after Christs death, which nation, as Christ foretold, was miserably destroyed, by the Romans, and lie scattered through the world, even to this present day, bein a scorne and a derision, both to Christians and Turks, *Mat. 23. 38.* and *Mat. 24. 2.* those who labour not after the power of godlinesse, they shall be devoured by the sword, the destruction of the transgressors and sinners shall be together, *Isa. 1. 10, 11. 20. 24, 25.* He will avenge himself of such enemies, and those that had the form of godlinesse, but denied the power thereof, they did hereby resist the truth, and were men of corrupt mindes, reprobate concerning the faith, whose damnation slumbreth not, *2 Pet. 2. 3.* And Saint Jude tells us, they were of old ordained, [*Non temere, sed ex Dei providentia fit, ut nonnulli periti in Ecclesiam irrepant, Beza not.*] unto condemnation; such outward professors God will reprove, and set their sins in order, and tear them in pieces, when there is none to deliver, *Psal. 50. 22.* but to such partiall professors (or Atheists rather) saith God, because you have done all this; and I speak unto you, rising up early, and speaking, but ye heard not, and I called, but ye answered not, therefore I will cast you out of my sight; I will do to this house as I did to Shiloh, pray not thou for this people therefore, nor lift up thy cry, nor make intercession, for I will not heare; tis a judgement irrevocable, *Jer. 8. 9. 10. 13. 14, 15, 16.* and so those that mocked the Prophets, because ye speak this word, *Jer. 5. 14.* [*Jeremiah pernuntians verbo calamitates populi illud facere dicitur quod Deus praestat opere, Trem. & Iun. in locum.*] Behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them: For, to all such hypocrites, be they never so glorious in some works, Christ will say to them, I know you not, depart from me, all ye workers of iniquity,



quity, *Mat. 7. 23.* he approves not of their external holiness, nor superficial piety.

Lastly, openly to loath and reject the Word and the sincere preaching thereof; and proudly to oppose and gain-say the truth, hating and persecuting the faithfull Ministers thereof, either because they preach against, and condemn their beloved sins: or, secondly, because by their doctrine, they are hindered in enjoying their pleasures, profits, honours: or, thirdly, because it condemnes their unlawfull traditions, humane inventions, and superstitious ceremonies is a sin brings destruction: This brought the flood on the old world, *Job 22. 15, 16, 17.* they said to God, depart from us, and what can the Almighty do for us? For they strove against the Spirit of God in the Ministry of Noah, and chose them Idolatrous wives to please their lusts, contrary to the doctrine and counsell of that Preacher of righteousness, *Gen. 6. 2, 3:* for he preached to them, but they remained disobedient, all the while the long-suffering of God waited for their repentance, even an hundred and twenty yeers, whilst the Ark was a preparing, *1 Pet. 3. 19, 20.* and *2 Epist. 2. 5.* which time being elapsed, [*Semel hoc adverbio declaratur tempus ultimum prefixum fuisse, quo elapso, nullum postea superesset, Camer.*] there remained no more hope. This sin brought ruine and destruction on the Jewes common wealth, *Matt. 23. 37.* For hereby they filled up their sins, and ripened themselves for judgement, viz. having killed the Lord Jesus and their own Prophets, and persecuted the Apostles, forbidding them to preach to the Gentiles, that they might be saved, to fill up their sins alway, for which wrath is come on them to the uttermost, *1 Thes. 2. 15, 16.* which was indeed before prophesied of them, *Zeph. 3. 18.* In particular, you may see it accomplished in Jeroboam, *1 King. 14. 9, 10:* and in Baasha, King of Israel, *1 King. 16. 3, 4:* and specially in Ahab, *1 King. 21. 20:* and the same judgement he threatens to the King of Judah, *Jer. 22. 5, &c.* [*Omnia uero dignitatem abripiant tibi, & perdant sanctum sine spe ulla restitutionis, Trem. & Jun. in locum.*] If ye will not heare these words, I sweare by my self, saith the Lord, that this house shall become a desolation: for thus saith the Lord unto the Kings house of Judah, thou art Gilead unto me, and the head of Lebanon; yet surely I will make thee a wilderness, and cities which are not inhabited; and I will prepare destroyers against thee, every one with his weapons, and they shall cut down thy choyce Cedars, and cast them into the fire; so that thou shalt be destroyed without hope of recovery. Joash is a remarkable example, who in his youth declared a great shew of zeal and godlinesse, whilst his Tutor Jehoade lived; but with him his piety died, his faith vanished, and with the Kings, the whole peoples goodnesse in generall decays; yet the Lord sent Prophets to bring them again, and they testified against them, but they would not give care: and when the Prophet Zachary told them from the Lord, that they could not prosper whilst they transgressed Gods commands; and that because they had forsaken the Lord, the Lord had forsaken

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forfaken them; yet they conspired against him, and stoned him at the Kings command, in the court of the House of the Lord; but before the yeers end, all those Princes were destroy'd by a small army of the Syrians, and Ioshaphat himself is smitten with great diseases from God, and his own servants conspired against him and slew him, and deprived him of an honourable sepulchre for his apostasie, contempt of Gods Word, and killing his Prophets, *2 Chron. 24. 19. to 26.* It was a full period to Ahabs sin, to hate and reject the counsell, and persecute the person of Micahiah, *1 King. 22. 26, 27, 28.* This sin Saint Paul tells us, in whomsoever it raigins, is an evident token to him of perdition, *Phil. 1. 28.* [*Certa testimonia sunt à Deo ipso impiorum exitii, Beza in locum*]. Afa, a good King in other things, yet failing herein, escaped not judgement; for within three yeers after he had put the Prophet in prison, and openly despised the Word, the Lord struck him with a grievous disease in his feet, that he died, *2 Chron. 16. 10.* [*Nam cum Propheta agebat, ut reominuere maiestatis, Trem. & Iun. in locum*]. Balaam, who loved the wages of unrighteousnesse, would have cursed Gods people, perished with the Midianites that hired him, *Numb. 31. 8.* The Jews that refused to hearken, pull'd away the shoulder, that stopped their eares, and would not hear, but killed the Prophets, and those that were sent unto them, their house was left desolate, *Luke 13. 34, 35.* great wrath came on them from the Lord of hosts, they cryed, but he would not heare, but scattered them with a whirlwind among the nations, and made the land desolate, as was prophesied, *Zac. 7. 11, 12, 13, 14.* for on them was fulfilled that direfull curse of the holy Ghost, *Prov. 1. 24, 25, 26, &c.* Because I called, and ye refused, I have stretched out my hand, and none regarded, but ye have set at nought my counsell, and would none of my rebuke, I also will laugh at your calamity, and mock when your feare cometh; when your feare cometh as desolation, and your destruction as a whirlwind, &c. Herod that killed Saint Iames, was eaten of worms, *Acts 12. 2-23.* Ieroboams hand that was stretched out against the Prophet, withered, *1 King. 13. 4.* The Scribes and Pharisees that were offended against Christ, for reproving their unlawfull traditions and humane inventions, are threatned to be rooted out, and are pronounced to be blind guides, leading the blind, both which must fall into the ditch of eternall destruction, *Mat. 15. 12, 13, 14.* Saint Iohn threatens Diotrephes, to remember his deeds, and will not suffer him to go unpunished, *Iob. 3. Epist. vers. 10.* Saint Paul wisheeth such persons were cut off, who withstand the truth, for to maintain their ceremonies; and rather then they would suffer persecution for Christs sake, *Gal. 5. 11, 12.* such, to maintain these humane ordinances and doctrines of men, they reject Christ from being their head, and so cannot be saved, *Col. 2. 19.* For, hereby turning from the truth, there is nothing pure unto them, but their mindes and consciences are defiled; for professing him in words, they deny him in works, and so are in Gods sight abominable, disobedient, and to every good work



worke reprobate, *Titus* 1. 14. 16. A bitter curse is denounced on such, who forsake the law of God set before them, and obey not his voice, nor walk therein, but walk after the imaginations of their owne hearts, and after Baalim, which their fathers taught them, *viz.* old Idolatrous customs, God will feed such a people with worm-wood, and give them water of gall to drink, he will scatter them among the heathen, and send a sword after them, *Jer.* 9. 15. 16. [*Rebus amarissimis tractabo nam amaritudinem sape absinthio comparat. scriptura, Iun. in loc.*] they are as brut beasts made to be taken, and destroyed, they shall utterly perish in their owne corruption, *2 Pet.* 2. 12. [*Eo exitio peribunt quod ipsi corruptis illis morbis accersunt. Camer.*] and there are divers reasons to confirme this truth.

1. Reason. First, because by this, men make themselves wiser then God, who for their presumption, disappoints the devices of the crafty, so that their counsell is carried headlong, and they meet with darknesse in the day time, and grope in the noone day as in the night, as Eliphaz sheweth, *Iob* 5. 13. [*In rebus etiam evidentissimis cacutiunt, translate loquuntur. Iun.*] so that in the most plainest things they are blinde; for when man will be wiser then God, 'tis just with God, to make him more brutish then the beast, as were those hypocrites in Israel, more sottish then the Oxe or Asse, as the Lord complaines, *Esa.* 1. 3. this was the cause of Sathans downefall, *1 Tim.* 3. 6. and of ours, and our parents misery, *Gen.* 3. 6. in aspiring to divine knowledge, and alwayes brings destruction to the selfe-conceited-wise, seduced by Sathan, *1 Cor.* 1. 19. for this thing is in the world perpetuall, that they that will not obey the Gospell, must obey the Captaine of the Warres; and they that will not heare Christ, must heare Antichrist, as Reverend Bullinger notes, [*Bulling. in Apoc. serm. 30.*] as a scourge of this sin.

2. Reas. Secondly, because hereby, men declare they love themselves, more then their God, their pleasures, profits, honours, more then his truth, or service and so become his enemies, *1 am.* 4. 4 unworthy to be Christs disciples, *Luke* 14. 26. and what then can be expected, if they are his enemies, you may see, *Deut.* 32. 41. and *Psal.* 68. 21. nothing but woe, ruine, judgement, fiery indignation, which shall destroy his adversaries, as the Apostle saith, *Heb.* 10. 27.

3. Reas. Thirdly, because men hereby, declare they preferre their owne corrupt depraved wills, before Gods eternall and most holy will (which is Idolatry in the highest degree) and surely he that despiseth God, shall be lightly esteemed, *1 Sam.* 2. 30. In speaking against his truth and his Ministers, they offer indignity to God himselfe, and commit blasphemy, *Col.* 3. 8. Now they that hate the righteous shall be desolate. *Psal.* 34. 21. Senacherib that drawd out his mouth against the true worship of God, which Hezekiah had restored, God would not suffer this sinne to goe unpunished, but 185000. of his army are slaine in one night; and he himselfe at last in the midst of his Idolatry, is murdered by his sonnes, *2 King.* 19. 37. St. Paul delivered Hymeneus and Alexander over for this sinne unto Sathan; that they might learne not to blaspheme, *1 Tim.* 1. 20.

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Those rulers both of the Jewes and Romans, that blasphemed the worthy name of Christ, and persecuted his Ministers, James 2.6,7. felt the severe justice of God on them, and on their people, as learned Bullinger, and laborious Fox well notes, [*Bulling. in Apoc. serm. 30. ad finem.*] for the Roman Emperours, have been troubled with most grievous warre, for no other cause, then that they refused peace offered to them by the Gospell.

Pilate under whom Christ suffered, by Tiberius, was banisht to Lions, and at length slew himselfe, Agrippa, that halfe Christian was imprisoned by him; The Scribes and Pharisees and people of the Jewes that beleevd not, were by Vespasian and Titus his sonne, miserably destroyed, inhumanely butchered, ignominiously sold. Caiphas was deposed from the Priesthood, and Jonathan set in his place. The Senate of Rome, refusing Christ and his Gospell, following rather the law of man, then God, and preferring their ungodly Emperours, rather then Christ to rule over them, were scourged, enslaved, and murdered, by the same men they chose: for as they preferred the Emperours, and rejected Christ, so the Lord stirred up the same Emperours against them in such sort, that both the Senators themselves were almost all devoured, and the whole City most horribly afflicted with sundry plagues, almost for the space of three hundred years together: nor did the Emperours themselves escape unpunished for persecuting Christ, and his Ministers; for they most of them came to a miserable and wretched end, even in this life; some were poysoned, some were stabd, some slaine by their owne Souldiers and Citizens; some kild themselves, some were drowned, some made slaves, as Fox at large records it. [*Fox his Act. and Mon. Vol. 1. p. 27, 28, 29. printed at Lond. 1610.*] for none other cause was Rome it selfe taken by the West Goths, burnt and destroyed by the East Goths, then for contempt of Christs word, and their loving their old superstitious customes, and Idolatries. [*Bulling. in Apoc. serm. 30. pag. 85. English.*] Nay, come we nearer home to our selves, and we shall finde it was this despising of Gods word, which caused the Britans (the ancient inhabitants of this land) to be subdued, and brought into slavery by the Saxons; for they hated the truth, loved lies, embraced evill instead of goodnesse, and regarded mischief instead of vertue, received the divell and his ministers, instead of an Angell of light, and the true Ministers of Christ, for all things whether they pleased or displeased God, they were alike regarded, and therefore no marvell, saith Gildas, that such a degenerate people should lose their Country, they had thus defiled. [*Amor mendacii, susceptio mali pro bono veneratio nequitia pro beniginitate exceptio Sathana pro Angelo lucis, &c. Gildas Cron.*] Thus we may see how the just scourge and heavy indignation of God from time to time, ever followeth there, and how all things there goe to ruine, neither doth any thing there well prosper, where the Gospell of Christ Jesus the Sonne of God is contemned, and not received, as by these examples of the Jewes, Romans,



Brittons, is evident, by whose example, saith Mr. Fox, [*Mr. Fox Alls & Mon. Vol. 1. pag. 28. printed ut supra.*] all Nations and Realmes, may take notice what it is to reject the visitation of Gods verity being sent, and much more to persecute them which be sent of God for their salvation. I may adde that this was one cause why the Normans got this Kingdome, even by reason of the great prophanenesse of Clergy and people, and great contempt of the true doctrine of saving grace which appears by the blinde ignorance and superstition, contained in King Edgars oration to the Clergy, a little before the Conquest, [*Mr. Fox Alls & Mon. ut supra. pag. 153.*] wherein is shewed the wantonnesse, pride, and filthinesse of the Clergy, neglect of serving God, and contempt of saving grace, of true workes of piety and charity, and the Idolatrous and superstitious practise and opinions both of Bishops, and Nobles, who were perswaded by enriching of Churches, and giving to Monkes and Friars, they redeemed their soules, obtained pardon for their sinnes, and merited heaven.

4. Reas. Fourthly, by despising and hating the word, and persecuting the Ministers thereof, they despise and hate God himselfe, yea and persecute Jesus Christ as he tells Saul from heaven, when he breathed out threatnings and slaughters against the Disciples of the Lord, *Alls 9.1 4.* [*Christus sibi tribuit quicquid sanctis suis accidit nam in membris suis patitur. Aretius Com. in locum.*] Saul, Saul, Why persecutest thou me? for Christ suffereth in his members, hee that toucheth them, toucheth the apple of his eye, *Zach. 2.8.* for in regard of the mysticall union which is between Christ and his Church, what any member suffers, Christ who is the head accounts it his, for in all their afflictions he is afflicted, He therefore, saith the Apostle, that despiseth them, despiseth not man, but God; He that hates them hateth me: What soever ye doe unto one of these little ones, ye doe unto me, and surely who ever despised the Lord, and prospered? who ever fought against him and prevailed? he will slay the wicked, and they that speake against him wickedly, shall be destroyed, evill shall slay them, and they that hate the righteous shall be desolate, *Psalm 34. 21.* 'tis just with God to render tribulation to them that trouble them, *2 Thess. 1. 6.* for if they shall be condemned to hell, that shew not workes of mercy to his members, *Mat. 25. 41.* where shall bee their portion, who have derided, scorned, persecuted, and kill'd his Embassadors, his Ministers? *2 Cor. 5. 20.* such must expect Pharaohs, Antiochus, Herod and Iulians plagies here, and unspeakable woe and torment, indignation and wrath, tribulation and anguish hereafter, *Rom. 2. 8. 9. Wisd. 4. 18.* for they shall be punished with ever lasting destruction from the presence of the Lord, and from the glory of his power, *2 Thess. 1. 9.* The lowest place in the infernall lake is their portion.

5. Reas. Fifthly, this sinne must needs bring ruine, because there is no conversion of such so long as they continue herein, for the word is the pipe or means whereby faith, and all graces are conveyed, who so despiseth that, thrust from them-

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themselves the means of happiness, and judge themselves unworthy of eternall life, *Mat. 13. 46.* now, such shall suddenly be destroyed without remedy, *Prov. 29. 1.* who often being reprov'd out of the word, yet still harden their neck; they must needs remain impenitent, and so subject to condemnation, who either blow out the light that would shew them the way to repentance, or despise that hand, that would save them from drowning, without which they are under the wrath of God, and unless men repent, believe, they cannot be saved; for, whom God hath ordained to the end he hath also to the means, *Rom. 10. 17. Mat. 5. 3. &c. Luke 13. 3. Marke 16. 16.* He that beleeveth not, is condemned already, *John 3. 18. 36.* and without faith tis impossible to please him, *Heb. 11. 6.* there is nothing to be expected but woe and misery by them who do not obey the truth, *Rom. 2. 8.*

6. *Reas.* Lastly, continuance in this, as in all other sins, breeds hardnesse of heart, and where grace is bestowed in any degree, there it encreaseth to a presumptuous sin, which who so committed, was to be cut off, *Numb. 15. 30, 31.* and when to this presumption is added wilfull, and continued malice, then it becomes an irremissible sin; for he that despises the spirit of grace, and of malice constantly persecutes the knowne truth, is in the gall of bitterness, and bond of iniquity, he hath sinned the sin unto death, *1 John 5. 16.* tis impossible for him to be renewed by repentance, *Heb. 6. 4.* for, to such there remaines no more sacrifice for sin, *Heb. 10. 26.* [*Sic capite suis legens Mosi violare quantum magis existo- num est à Christo desicere, Deus enim contemptorum est ultor alioqui sum Eccle- siam non rite gubernaret nihil est autem Dei viqui ira horribilius,* Beza in loc.] but a fearefull expectation of judgement, and fiery indignation which shall devour the adversaries; for, if he that despised Moses law dyed without mercy, under two or three witnesses, of how much sorer punishment shall he be thought worthy, who hath troden under foot the Son of God? (perfidiously rejecting the Gospel of Christ) and hath counted the blood of the Covenant wherewith he was sanctified (in part, or at least seem'd so to men, and perhaps to himselfe too) an unclean thing, (not able to cleanse him, or at least unholy, in regard of some other means of cleansing he looks for in himselfe, or some other) and hath done despite unto the Spirit of grace; (which cleerely and plainly testified to his heart and conscience the contrary) for, we know him that saith, vengeance belongeth unto me, and I will recompence it, (he will be the Revenger of all contemners of his word) he will Judge his people: (and nothing is more fearefull then to fall into the hands of the living God) For, if the word spoken by Angels was stedfast, and every transgression and disobedience therunto received a just recompense of reward: How shall we escape, if we neglect so great salvation? much lesse if we contemne the word, which at the first began to be spoken by the Lord, and was confirmed to us by them that heard him? *Heb. 2. 2, 3.* for, this is the sinne against the holy Ghost, [*Mr. Bysshe's Catal. of sins, fol. ult.*] which is unpardonable here and hereafter, *Mat. 12. 32.*



Thus your Majesty may see how dangerous the beginning of this sinne is, how deadly the continuance of it, and how desperate and destructive the end thereof, and so, that I may conclude with Iob, *Iob 9.4.* Who hath hardened his heart in this sin against God, and prospered? Surely no man, nor Nation, though it be his owne people, never so neere, or deere unto him, if they cast away the law of the Lord of Hosts, and despise the word of the holy One of Israel: The anger of the Lord shall be kindled against them, so that as the fire devoureth the stubble, and the flame consumeth the chaffe, so their roote shall be rottennesse, and their bloosome shall goe up as the dust, *Esay 5.24.* such contemners shall bee as the dry combustible matter, fit and ready to be burnt, and consumed by the judgements of God, which shall sease on them, from the highest to the lowest, and shall utterly destroy them, both roote and branch, without pittie, and hope of mercy or remedy; [*Predicit propheta contumaces istos fore aptissimos incendio atque levissimos ut nulla negotio Dei iudicio consumantur ab imo ad summum disperdentur extirpabuntur consumantur radicibus,* Trem. & Iun. nota in loc.] They shall be scattered, rooted up, and totally destroyed: And yet alas, how wonderfull guilty are we of this sin? I may cry out with the Prophet, the whole head is sick, and heart faint, from the sole of the foote, the lowest of the people, to the crowne of the head, they that sit on the throne, there is no soundnesse, but wounds, and bruses, and putrified soares, *Esay 1.5.6.* made by this sin, as my Minor will prove.

## The Minor.

The Minor to be proved. } But we of this Kingdome, both Magistrates, Ministers, and People, have despised Gods Word, and the sincere preaching thereof, together with the Ministers that brought it.

The Conclusion then will certainly follow.

Therefore destruction is coming on us, both on our Magistrates, Ministers and People.

For first, have we not undervalued the Gospel, and lowly esteemed of the inestimable benefit (the powerfull preaching of the word) by loving, honouring, and respecting of our selves, honours, pleasures, profits, sins, more then that, whereby our obedience thereunto is slackened, his word disobeyed, and the preaching thereof vilified? Let your Majesty judge, for, have not too many with Ely, pampered and spared their lusts, and pleasures, though they knew them sins, as he cockered his sons, though he knew their iniquity? Why are the Papists tolerated, and their Masse allowed to be practised, when our Church condemnes it for Idolatry? Was it not to promote your Majesties honour, in Marrying with

one of the house of Austria, whom you could not obtaine, without this toleration, [*Vide the Articles of the Marriage in Mr. Pryns Royall Favourite.*] Was it not for her Birth and Dowry, rather then for Gods glory, and your Conveniency, that she was chosen? surely Gods word was despised, who prohibits such marriage, 2 Cor. 6. 14, 15. & 1 Cor. 7. 39. Mal. 2. 11. Ezra 9. 2, 14. Nehem. 13. 25. that your owne pleasure, or profit might be fulfilled; for, warning was given before hand, both of the sin, and danger, and yet contemned, or at least not harkened to, [*Vide the Archbb. Abbots reason against the Marriage, and Vox Populi.*] Was it not selfe respect, (contrary to Gods word, and the Declaration of the Bishops in Ireland) [*Vide the Declaration of the Irish Bishops in Mr. Pryns Introduction to the Archbishops Triall.*] that caused your Majesty to connive at a toleration there? And, was it not for favour to the Queene, contrary to the law of God, 2 Cro. 15. 13. Psal. 101. 8. 1 King. 20. 42. and of the Realme, [*Vide the Stat. against Iesuits and Sem. Priests, Anno 1. 3. 13. Elizabeth: and the 1. 3. 5. Jacobi.*] that Iesuits and Priests were permitted to say Masse, were connived and spared, pardoned, and let out of prison; as twenty Iesuits, within three dayes after the Match, [*Mr. Pryns Introd. to the Archbb. triall, pag. 71, 72.*] and afterward? Were not the enemies of our Religion, Priests discharged, Recusants protected, notwithstanding the Parl. Petition against them, and your gracious Answer thereunto, and your Proclamation against them, which was most miserably neglected? [*Mr. Pryns ut supra, pag. 74. to pag. 148. but especially pag. 122, 123. &c. to 137.*] Are not those members of that man of sin, and son of perdition, still protected by your Majesty as the faithfullest of your subjects, peace made with them, large promises granted unto them, even to the toleration generally of their Idolatry, and taking away all the penall Statutes against them, and to make a peace with them whatsoever it cost, [*Vide your Majesties Letter to Ormond, Feb. 27.*] nay, is not promise made to joyne with those monstrous Rebels, and inhumane cut throats, yea, and put in execution to fight against your Protestant subjects the Scots, and the Lord Inchequin? [*Vide your Majesties Letter to Ormond, Feb. 16. 1644.*] Is not this for your owne honour, to destroy Religion? for the maintenance of your pleasures, to despise the Rule of his word? (in not punishing such monsters) in not defending your oppressed subjects, in countenancing Papists, and undervaluing the purity of the Gospel, in warring against your religious Parliament? onely to please and enjoy a Popish Princeesse favour, and love: so much your Majesty hath confessed, that as divers men proposed severall recompenses to themselves, for their paines, and hazard in this Rebellion; so her company was the only reward you expected, & wished for, [*Your Majesties Let. to the Qu. dated June 9. 1645.*] and again, all you expected in this war, was only the enjoying of the Queenes company, without which nothing can be contentment to you, [*Your Maj. Let. March. 30. 1645.* without her



her return, you can neither have peace, nor comfort in your self, [*Your Maj. Let. dated Febr. 15. taken at Nazby fight.*] Again, that you love her above all earthly things; (the flourishing of the Gospel, the peace and happinesse of the kingdome not excepted;) and therefore your contentment is unseparably conjoynd with hers, and all your actions must tend to serve and please her: [*Your Majesties Letter, April 9. 1645.*] But, was not this Solomons fault? his carnall love to his strange and Idolatrous wives, caused him to contemne Gods Word, and to commit great folly in Israel; in so much, that God rented the kingdome from him in his sons dayes? *1 King. 11. 2. 4. &c.* to the 12. And surely, I desire the Lord to avert the like judgement from you; for I cannot wholly free you from the sin: For, is not the continuation of the wars, more for you own honour, then for Gods, for the maintenance of human ordinances, as of Bishops and the old Lyturgy, then for the advancement of Christs Ordinances prescribed in his Word? Is it not out of love to your Queen, rather then to your subjects? and to defend the Prelates, rather then your Parliament? which is a sure testimony, that some about you would perswade you rather to part with your faith, then with your pretended friends; with your Religion, as Jehu did, then with any part of your royall prerogatives; to secure which, no matter, say some, though the kingdome flow in blood, though the Papists have all the power in Ireland, and all the Protestants there in be destroyed, though the Lawes of God and the Realms be trampled underfoot; Nay, I have heard some say and wish, they would rather have the Turk overrun the whole kingdome, then the reformation intended, should be settled, [*Rent. Woodsman.*] O let your Majesty consider seriously, whether joyning in marriage, and affinity with Papists and bloody rebels, to oppose the Protestants in point of Reformation, for honour, power, pleasure, profit, or any other self-respect, be not a departing from the truth, and an imbracing of this present world with Demas, a forsaking of the assembling of the Saints, and despising of Gods Word. Did Jehu well in maintaining his sin, to maintain his honour? to establish himself in his kingdome, to establish the sin of Jeroboam? *2 King. 10. 29.* Is it godlinesse to maintain greatnesse in state, to maintain greatnesse in the Church, to uphold absolute Monarchy, to allow of that wicked Hierarchy? Jehu indeed, for destroying Baal, according to Gods will, was granted this priviledge, that his seed should raige after him; but because he did it for his own ends, and not with an upright heart, God threatned to plague him for his cruelty, *Hosea 1. 4.* his throne should continue but to the fourth generation, *2 Kings 10. 31.* [*Though the blood was shed by Gods own appointment; yet, because Jehu obeyed not Gods command, so much as his own ambition and pride in shedding of it, therefore God will punish it as disobedience, so Mr. Dike on the Heart, pag. 113.*] For, though it was justice in God thus to punish Ahab, and his posterity, yet it was cruelty in him to do it for his own ends to obtain the kingdome, and to settle the crown the faster on his head.

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The same may be said of our Henry the eighth, King of England, who destroy'd the Monks and Friars, renouncing obedience to Rome; the Lord for this deed, granted his throne to be established to three of his generation, viz. King Edward, Queen Mary, and Q. Elizabeth. But, because he sought not the Lord with a perfect heart, nor did perform that work for Gods glory, but rather to satisfie his own lusts, about his incestuous marriage; and also still retained many Calves, Idolatrous worship, for the maintenance of his crown and state; therefore in the next generation, his name was put out, *Psal.* 109. 13. and *Prov.* 10. 7. Surely, if all our actions tend not to Gods glory, they misse of their right end, and so carry with them the guilt of sin, *1 Cor.* 10. 31. even fasting, prayer, almesgiving, if done for vain-glory, is but hypocrisie, *Mat.* 6. 2. 5. 16. in Christs judgement, and much more are evill actions sinfull, which are directed to an evill end. Bloodshed, and theft, acted to maintain Pride and Idolatry, makes those sins of a deeper die then otherwise they would have been, and contempt of the Gospel, and despising the powerfull preaching of the Word for our own ends, increaseth the sin to a greater heighth; and yet alas, the disease is Epidemicall. I may justly complain, as sometimes Gildas did of his countrey-men, the [*Britones propter avaritiam, & rapinam, principum, propter iniquitatem, & injustitiam judicum, propter desidiā predicationis Episcoporum, propter luxuriam, & malos mores populi patriam perdidisse*: Mr. Fox his *Acts and Mon.* vol. 1. pag. 98. printed 1610.] Brittons, that these wars and plagues amongst us, are the punishments of our disobedience to Gods Laws, and of our great contempt of the Gospel; these are still maintained, by reason of covetousnesse and rapine of the Princes and Nobles, who by policy and cruelty, seek to uphold an Arbitrary power, to make Prerogative above Law, and by the iniquity and injustice of the Judges, both Civill and Ecclesiasticall, (who upheld Ship-money, and made many unjust and ungodly Canons, contrary to law, out of flattery, feare, profit: who took bribes, allowed of usury, and exacted intolerable fees, committing symonie, in making Ministers, who oppressed the innocent, grownd the faces of the poor, orphants and widows, did all sorts of injustice in all Courts; but especially in the High Commission, [*Vide Mr. Newcomens Sermon preached before the House of Commons, on Nov. 5. 1642. pag. 30.*] Star-chamber, Court of honour, in the Chancery, Court of Wards, and generally in all Ecclesiasticall Consistories) by reason of the pride, covetousnesse and idlenesse of Bishops and Prelates, who neglected the sound and sincere preaching of the Word for saving souls, and minded these earthly things, whose bellies was their god, *Phil.* 3. 19. whose glory is now their shame, who sought themselves riches, honors, & not the things that be Jesus Christs, starving the flock committed to their charge, for want of preaching, and feeding them only with a few read prayers, and that too by their Curates, by means whereof, grew luxury, ignorance, covetousnesse, and all sorts of sins in the people, which they quickly learned



learned from the evill examples of the evill Governors, both in Church and State; which sins hath so besotted most mens hearts, and the custome therein so hardned them, that they care not for the Word, nor for the preaching thereof in power, nor will they be directed hereby, but generally they cared for worldly things in the first place, fixing their hearts on their wealth; and when either for feare or shame, they dared not but come on the Sabbath dayes to Church; then also they did but draw nigh to God with their mouthes, their hearts were far from him, *Isai. 29. 13.* It was seldome they had a Sermon, (once a moneth the Law, [*Vide the 46. Can. made at London, 1603.*] exacted no more;) and then too that work was done carelessly & negligently, or oratorically, and vaingloriously, which very little informed the understanding, by reason of the excesse of speaking in an unknown language, or in a strange dialect, with Rhetoricall phrascs, and using many sentences of Fathers, very needlesse and unprofitable; and seldom, or very shortly applying the doctrine to the souls of the auditors, for reformation of their lives; Nay, men were grown to that prophanenesse, that they would take no paines, nor be at any cost, for the gaining of the knowledge of God, they would not go a furlong to heare a godly Preacher, nor meditate on the Word when they did hear, much lesse practise what was taught them; but like the Gadarens, they esteemed their Hogs, *Luke 8. 37.* [*Gergeseni hi sunt homines, qui cum meliora norint, & approbant tamen lucri cupiditate commoda externa preferunt; malunt exulare ab illis Christum quam damna porcorum perpeti, malunt carere Christo, quam gratia principum & ventris voluptatibus, Aretius com. in Mat. 8.*] before Christ and his doctrine; and like those in the Gospel, *Luke 14. 18.* make excuses, why they could not labour after knowledge, and come unto Christs Supper; one hath a Farm to look unto, he cannot tend to reade and meditate on the Word, and heare Sermons; another hath Oxen and Sheep to look unto, and Horses to dresse, he cannot instruct his family, nor pray daily with them, nor prepare for the Lords day, nor sanctifie the Sabbath; another hath married a wife, and he cannot come earely to Church to heare or pray: thus all have businesse in their heads to look to, pleasures in their hearts to be fulfilled, and lusts in their affections whereunto they are wedded, to be obeyed; few or none care for holinesse, and to put on the Lord Jesus Christ, labouring to have the Word dwell richly in them, *Col. 3. 16.* But they trampled like Swine these precious pearles under feet, *Matth. 7. 6.* or else they heard it as Herod did, who liked some things, and did some things, so far as it agrees with their profits, honours, pleasures, *Mar. 6. 20.* [*Tyrannus libenter audiebat in sententiam ferri, sed semen cadebat in loca petrosa.*] But let their beloved sins be touched, and they are ready upon a fit occasion, with him to casheer their Teacher, and if their honours, and pleasures stand in the way, care not, with Herod, though they strike off his head.

So mad are most growne in love with these onions, garlike, and feshpots of Egypt,

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Egypt, that with the Israelites the heavenly Manna is despised, *Numb. 21. 5.* his ordinances sleighted, the Lords Supper which in the Primitive times was every day, *Acts 2. 46.* celebrated, is scarce once a yeare by many, and but once by most received. Demetrius and Diotrephes in all places for their honours, and profits, cry up the Diana of Episcopacie and that Hierarchy; together with the ignorant, if not superstitious service of their forefathers, and to maintaine these, raise up many uproares against the faithfull and conscientious Ministers of the Gospell, who reprove their sins, *Acts 19. 24. 27.* [*Si pergant illi totus hic questus peribis.*] for they know if Sermons be preacht constantly, they cannot then follow their pleasures as they have done, if Ministers shall not have two benefices, their income will be much decreased, if Episcopacy and that Hierarchy be abolisht, their honours and ambitious designs are vanish. [*Hypocrita ferre non possunt ullos sese meliores aut majores, cum modestia singulare Dei ministrorum ornamentum est.* Mat. 23. 11. *qui maximus est vestrum sit vester minister,* Beza not in loc.] If ignorant and prophane persons are suspended from the Sacrament of the Lords Supper, they shall be shamed, *Rom. 6. 21.* and excluded, if godlinesse be countenanced, and good men only honored, they shall be lightly esteemed, and disgrac'd. [*Nam ambitiosos, & gloria inanis mancipia cura & sollicitudo dies-noctesque excruciat, dum honores ambiunt, & ideo ab omnibus sibi metant, quos vel virtute sua gradum quem ipsi affectant mereri, vel ad illum aliis artibus contendere vident.* Gualt. in *Rom. Hom. 33.*] If wickednesse be zealously reprov'd and punish'd, they must not escape censure, and paine; [*Via Domini cum sit molestia malis impugnavi solet, reprehendit enim Idololatriam quastum, avaritiam adulteria scortati- onem & similia in quibus mandus libere cupit vivere.* Aretius *Com. in Act. Apost. cap. 19.*] to prevent which they cry downe all Reformation, and cry up so mightily the discipline that was in Queene Elizabeths dayes: for well they know, that if the Gospell be planted in the power and purity thereof, the greatest persons lives and actions shall be subject to the censure of the Church, and not scape scotfree (though guilty of blasphemy, adultery) in regard of their honour and greatnesse, as formerly they have done; your gallants shall not imbroyder their conferences with cursed oaths, and new coind imprecations, without reproofe, nor truant their time in carding and dicing, hawking, and hunting (as if idlenesse were the Deity they adore, and unlawfull immoderate and unseasonable recreations, were their proper vocation) without controule; Ministers shall then be advanced for their merits, not mony as before, for their gifts, graces and labours, shall be rewarded, and not for their friends sake, or greatnesse be respected; they shall be knowne to be sent of Christ; by the execution of their Pastoral charge, in preaching and praying, from those who wanting ability herein, declare plainly they crept in at the window, for profit or honour, *Joh. 10. 1.* for wanting these gifts in some measure, they runne before Christ sent them, *Acts*



1.4. and *Marke 3. 14, 15.* for he never sets any on worke, whom he furnisheeth not with abilities for his imployment. By this meanes all dumbe dogs, lazie labourers, and buyers and sellers shall be cast out of the Temples. Carnall Protestants, hollow hearted hypocrites, dissembling time-servers, and Church Papists, shall be discovered and punished; [*Veritas contraria docet, obest nostris commodis, tollit nostram religionem, ergo non est ferenda hinc nos discimus quam verum sit in mundo quomodo ad suum questum esse calidum oportere.* Aretius *Com. in Act. 19.*] prophane persons, and lukewarme Christians shall not as before prophane Gods Sabbath, with lascivious dancing, malicious Cudgell-playing, gluttonous eating and drinking at their wakes, and revells, hiding their eyes from the knowledge of that Commandement, and contemptuously violating the same. Envious and malicious persons, raylers, oppressers, shall not be permitted to eat and drink their owne damnation, *1 Cor. 11. 29.* nor shall adultery and fornication, chambring and wantonnesse, obscene and scurrilous talke, passe for sinnes of youth, *Eph. 5. 6.* bee satisfied with pecuniary mulcts or commuted with, for making a Caseway to a Cathedrall. A twelfthpenny forfeit shall not excuse the common swearer, nor tenne groats payment the ordinary drunkard. Usury and bribery in contempt of Gods word, shall not be accounted lawfull for politicke ends; nor shall the covetous worldling, or deceitfull Tradesman, be assured of heaven on his deathbed, if he will give some meanes to the Church or poore, to raise a Prebend, or build an Almes-house, or helpe maintaine a Colledge. In a word, the vicious person knowes, or at least feares, he shall lose his beloved, pleasant, profitable sinne, his ignorance in heavenly matters shall be made knowne, *John 3. 20.* [*Sola pravitas in causa est, cur homines oblatam lucem repudiant.* Bezae *not. in loc.*] his formall profession shall be discovered, the vizard of his hypocrisie shall be pull'd off, his secret despising of Gods word, and Ministers shall be made manifest, and those ungodly wayes whereby he came to obtaine his honours, wealth, place, pleasure, worldly prosperity shall be condemned. [*Causam assignat quare Christum lucem averfentur homines, quia mala diligunt opera, didicerunt sic male agere, ut non solum bona non possint, sed ne velint quidem, ratio est quia lux perdit operum malitiam, ideo fugiunt lucem ne lux adhibita monstret reliquias quam hi sint fadi.* Aret. *Com. in Jo. 3.*] And therefore it is that he is so great a hinderer of Reformation, so great opposer of the truth, so great an enemy to good men, and to the powerfull preaching of the word by them, so great a hater to the discipline of Christ, and of the best reformed Churches, for if Gods glory were sought more then our owne, if the profit of our brethren were regarded before our owne, if wee sought Christs will, and not our owne, [*Opes honores amicos patriam, &c. diliguntur pro Christo, hoc monstrat quam fadum sit quam detestabilem coram Domino, hoc mundus ferre non potest.* Aret. *ut supra.*] we could not despise his word, and the purity and power of his ordinances, as we have formerly done, and still continue

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tinue in the same : for what is it the Parliament have desired of your Majesty  
 which a godly Prince may not grant? what is it the Assembly of Divines have  
 agreed on which is not agreeable to Gods word, and the best reformed Churches?  
 have they desired the nullifying of all oaths, declarations and proclamations  
 against them and their proceedings? Did not your Majesty promise and solemnly  
 engage your selfe on the word of a King, [Vid. your Majesties answer to the  
 Parliaments Petition for a guard in the packet of letters taken at Nazby, pag. 51.]  
 that the security of every one of them, was and should be ever as much your care  
 as the preservation of your self and your children? did they desire your Majesty to  
 sweare and signe the solemne League and Covenant, and by an act to enjoin the  
 taking thereof by all the subjects of the three Kingdomes? Did not godly King  
 Asa doe the same with consent of his Nobles, and that on paine of death, 2 Chron.  
 15. 12, 13. for refusing? and did not Nehemiah that godly governour, with  
 the Princes, Levites, and Priests together with the people, enter into a Curse and  
 into an Oath? Nehem. 10. 29. is not the pious example of your learned Father a  
 good president, fresh in memory, who to the glory of God and the good example  
 of all men, with the three estates of that Realme protested and subscribed [Vide  
 The confession of the Church of Scotland subscribed to at Edinburgh, Jan. 28. 1581.  
 in the Harmony of Confes. printed at Camb. 1586. ad finem.] irrevocably? and  
 in particular for the abolishing of Episcopacie and that Hierarchy, which in the  
 Convention of Scotland, April 24. ann. 1576. appeared to have no footing in  
 the Scripture, but to be a humane fiction and invention received into the Church  
 to the great hurt thereof; and so againe confirmed in the assembly at Glasco ann.  
 1581. April 24. wherein the Presbyterian discipline was agreed on; and your  
 Royall father and his subjects, by the Kings command, to the forme of faith then  
 agreed on, subscribed and seal'd, swearing solemnly to defend the said Discipline  
 to their last breath. [Altare Damasce. in epist. Philad. p 6. Glascoe An 1581.  
 April 24. hanc formulam fidei Rex Jacobus & subditi Regis jussu chyrographo con-  
 signarent sancte jurantes se hanc disciplinam ad extremum balitum propugnatu-  
 ros.] Which Discipline was after many times confirmed, as An. 1587. & 1589.  
 and 1592. and 1595. and 1596. Fourthly, is not the desire of Confirming by an  
 Act, the calling and sitting of the Assembly of Divines, such men as are upright  
 in heart, and have sanctified themselves, more reasonable, then to have a Convoca-  
 tion of Bishops and Prelates (who were the persons to be censured) and therefore  
 could not be judges in their owne cause, who had been the chiefe cause of all our  
 corruptions in Church and State, and therefore most unfit to correct or reforme  
 others. The good King Hezekiah caused the Levites to helpe forward the work  
 of the Lord, because the Priest were polluted, 2 Chron. 29. 34. Fifthly, was it  
 not fit that all meanes against Jesuits and Popish Recusants (the plotters and  
 chiefe agents in this horrid confusion and Civill War) should be put in execu-  
 on,



on, which might tend to their utter destruction out of this Realme, [*Vide the booke of prayers set out by King James after the Powder plot.*] which is the sum of the prayer for the fifth of November, and that your Majesty should assent to your Parliament herein, as good King Iosiah did? *2 Kings 23.5.20.* Is there not great need, that an Act passe for the due observation of the Lords day, which hath beene so horribly prophaned, after the example of good Nehemiah? *Nehem. 13.22.* which is a most necessary and Religious duty, which God expects from you in justice; and are not the suppression of innovation in Church, in and about the worship of God, Pluralities, non-residency, superstitious and simoniacall customs in the Universities, and Schooles; of Stage playes, of the injurious oppressing Court of Wards; all Acts of Iustice, and piety, they being all contrary to the word of God, and hatefull to good men, [*Numb. 15.39. Acts 20.28. 2 King. 23.24. Deut. 22.5. Esay 58.6.*

Did not the former abuse of Officers of State, wherby your Majesty was abused, and Subjects greatly wronged, call for an Act to take the accompts of the kingdome? *2 Kings 12.7, 10.* and doth not the present miseries of sundry godly persons, who have ventured their lives, and fortunes, for their Religion and Liberty, and publique good of the kingdome, require an Act to relieve sick and maimed souldiers, widdowes, and children of souldiers deceased? *Esay 1.16, 17.* and another Act for the [*Nehem. 5.4. &c. to the 13.*] payment of publique debts, and dammages of the kingdome? and is it not fit the Treaties of both Kingdomes be inviolably confirmed, for the publique good and peace of the Kingdomes? as David dealt with the Nobles of Israel, after Ishbootheths death, *2 Sam. 5.3.* Or can your Majesty with conscience or honour, deny Justice to be done on those bloudthirsty Rebels of Ireland; whose lands your Majesty hath already sold, and persons resigned over to your Parliament to punish, and that by a speciall law? [*The Act made for the sale of the Rebels lands, wherein the managing of the war against them is wholly referred to the two Houses*] doth not Gods word require the bloud of those to be shed, who have been chief actors & fomentors of this bloody and unnaturall warre? wherein many thousand innocent souls have been butchered and murdered? *Gen. 9.6. Numb. 35.31.* [*Though he could give all the riches in the world, and though the Avenger of bloud were willing to free the murderer, yet he was to be put to death, because the soule of the party slaine is in the possession of God,* Maimon. vide Ains. expos. on Gen. 9. and doth not Solomon command, to take away the wicked from the King, and his throne shall be established in righteousness? *Prov. 25.4, 5.* and who may doe this but the supream Court of the Kingdome, who have the power committed to them from God and man? (so that whosoever will not do the law of God, & the law of the King they are to execute judgement speedily upon him, whether it be unto death, or unto banishment, or to confiscation of goods, or to imprisonment, *Ezra 7.26.* unto whom

can your Majesty more safely commit the arming and training of your forces, both by sea and land, then unto your Grand Councell? when Solomon tels you, Without Councell purposes are disappointed, but in the multitude of Councillours there is safety, *Prov. 15. 22. and 11. 14.* And again, by wise counsell thou shalt make thy war, and in the multitude of Councillors there is safety, *Prov. 24. 6.* and where no counsell is the people fall: For, every purpose is established by counsell, and by good advice make war, *Prov. 20. 18.* [*Id est, in amplo concilio prudentibus conciliis variisq; instructissimo*, Trem. & Jun. not. in loc.] Nor is it fit, your Majesty should bestow honour on those persons that fear not God, *Psal. 15. 4.* such vilde persons (who have by their fair speech caused you to be partaker of innocent blood, enwrapping you and your friends in remediless calamities, beguiling with falshood and deceit of their lewd disposition, the innocency and goodnesse of your own nature; Ahashuerus sets it forth by his own example in Haman: [*In the 2. book of Esther, chap. 16.*] such in your sacred eyes, ought to be disesteemed, as godly King David dealt with some of his Courtiers, *1 King. 2. 6. 9.* and promised to cut off all the wicked doers from the city of the Lord, *Psal. 101. 4. 8.* he will not approvingly, know a wicked person, a practice worthy your imitation; for flatterers alwayes will frequent the Court, [*Anaxilans adulatores assimilabat per amicos qui triticum nacli non discedunt, donec vacuum reddiderint: sic illi divitum substantiam rodunt*, Lycost. Apoth. de Adulat.] and ambitious spirits attend great Personages; and therefore seeth they oft are cheated in choyce of their officers, and so the Common-wealth is oppressed, (they seeing for the most part, with others eyes, and hearing with others eares,) therefore who more fit to nominate publike officers of State, then the grand Councell, to whose wisdom the difficult matters of the kingdome is committed, by whom all causes, both criminall, capitall, and ecclesiasticall are to be dermined and judged, and from whom there lies no appeal; [*Vide Mr. Pryns Sovereign power of Parliament and Kingdomes, pag. 32.*] Who can be so fit Judges to chuse Tutors and Governours for the heirs of the Kingdome? and to find out convenient matches for the honour of God and the publike good, then they who are generally interested, and cannot so easily be byased amisse, for honour or profit, as private persons may? Is it not high time for your Majesty, and all Protestant Princes, firmly to unite themselves, when the Papists are swolne so high with malice and envie? and the Turks and Tartars are invading Christendome, [*Vide the Moderate Intelligencer for April and May, 1646.*] Doth not nature oblige your sacred Majesty to defend your sister and her progeny, though the two Princes little deserve that favour from this kingdome, in being instruments of so much bloodshed, and mischief? *Prov. 17. 17.* For a brother is born for adversity, to rescue him from his enemies, if he can, as Abraham did his Nephew Lot, *Gen. 14. 14.* And is it not a speciall means to preserve peace to forget as well as to forgive the injuries offered



one another in this civil war? As Christ forgave us, so must we our brethren, *Ephes.* 4. 32. Now, he passeth an act of oblivion, *Jer.* 31. 34. and *Heb.* 8. 12. the like must we; and if we have wronged any person, we must make restitution, either in word, or deed, as Zacheus did, *Luke* 19. 8. Lastly, is it not fit, if we will enjoy peace, that the Armies which disturbed us, be disbanded, and that those prescribe both the time and manner, who are entrusted, both by your Majesty and subjects, for the good of the Kingdome (as the Princes of Israel determined about the captives and their souldiers), *2 Chron.* 28. 12. 15. and much more for the confirming of the Charters, Customes, and Liberties of the City of London already granted, (which have so firmly stood to the Parliament in this just war,) and for granting what other propositions may make for the safety, welfare, and government of that city; beside those there specified, which both Houses of Parliament shall approve: as Artaxerxes with his seven Counsellors, granted unto Jerusalem for the service of God, and welfare of that city, *Ezra* 7. 11, 12, 13. to the 27. at Ezdras request. And as the Parliaments desires are just and laudable, so are the Assemblies actions approved by Gods Word, and confirmed by the practice of the best reformed Churches: [*Vide the Harmony of Confessions, and the best example of the best reformed Churches.*] which is too tedious to particularize, the grounds of abolishing the old I. yurgie, and of prescribing this present Directory, being hereafter in this present Declaration more largely treated on. Give me leave only to shew you how greatly true invocation of Gods name, by fervent and devout prayer, hath been contemned, whilest reading stunted prayers are exalted chiefly, and commanded, when there is no precept nor pattern throughout the Word, no example nor president in the Word, of any holy man that ever read a prayer in stead of calling on Gods Name; (though this humane practice through the deceiveableness of the man of sin, hath for a long time blinded the multitude of the Christian world, as Saint Paul foretold) *2 Thes.* 2. 10. For, to pray aright, is to invoke the name of the true God, *Heb.* 11. 6. through the mediation of Christ, *1 Tim.* 2. 5. in spirit and in truth, *John* 4. 24. with heart, and sometimes with voyce, *1 Sam.* 1. 13. for our present wants, *Psal.* 50. 15. *James* 1. 5. *Luke* 11. 12, 13. according to the Will of God, *1 John* 5. 14. assisted by the Holy Ghost *Rom.* 8. 26. *1 Cor.* 15. 15. *Jud.* 20. *Ephes.* 6. 18. *Gal.* 4. 6. which cannot be performed so well in reading prayers, as without book it may. We have the example of Christ, his Apostles, the Patriarchs and Prophets of old; who all prayed without a book, by the assistance of Gods Spirit in them, whose examples we ought to follow; yea, all spirituall men, who can alone discern of spirituall gifts do all acknowledge, that read prayers are not so pleasing to God as others are, *1 Cor.* 2. 14, 15. and therefore none (nlesse some weak Christians) make use thereof in private, (nor publike, I believe willingly): For the holy Ghost and our spirits, are as the soul and life of

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prayer, as Zanchy [*Sanctæ preces debent à sancto spiritu proficisci sine quo caret anima*, Zanch. comment. in Ephes.] calls it, as our soul, and Gods powerfull providence, are the form and life of our body; therefore, as the body without the soul is dead, James 2. 26. so are our prayers, without the heart be lift up to God by faith, and by the Holy Ghost: But a dead and stinking carcase in Gods sight. The Papists themselves acknowledge, that it must be Gods Spirit which must stir us up to pray, and teach us what to pray for, [*Orate in spiritu sancto, i. e. in spiritu sancto monente ad orandum, & docente quid orandum*, Gor. Expos. in Epist. Jud. 20.] For, how else can we pray with the Spirit, and with understanding? This reading disgraced, and not instructed the Church and Ministers, as if they had not had the Spirit, or at least knew not how to pray; Nay, the common sort, both of Ministers and people, grew into such Atheisme, that very few learned all the dayes of their life, to powre out their souls aright unto God, which hath generally brought the whole kingdome into such Atheisme, that not scarce one Minister of a hundred, tis Doctor Featleys own comparison, hath any tolerable gift of conceived extemporary prayer, [Vide Dr. Featley against the Anabaptists, in justifying set-form of prayer.] And if it be so rare in the Ministry, what must it be in the people? Surely he is a rare man that hath this gift; and yet tis one of the principall duties required of all Ministers, to give themselves unto prayer, Acts 6. 4. incessantly, with all diligence, as the word in the originall emphatically signifieth, *προσκαιρησομεν*, *forti animo assidue perdurabimus*. Passer Lexic.] The mischief and inconveniences which accompanies this tradition, our Reformers (as well as the Ministers in other Churches,) saw not, the long and generall continuance of Church Lyturgies, having dazled their eyes, that they could not see this truth, which out of doubt, had they lived to our dayes, to have seen the experience of it, they would have joyned with this learned and religious Assembly, to have corrected this offence, [*Vitium quod inebriat multitudinem ex amen amittit veritatis*, Musc. in loc commun. de Sabbat.] which hath so intoxicated the multitude.

The properties of true prayer, cannot be performed so well in reading prayer; for a man cannot be fervent, striving and contending both in heart and word, to prevail with God, as is required by the Apostle, Rom. 15. 30. nor can he continue instant in prayer, that is tied to read any set-form, and no more, verbatim, as is commanded. Rom. 12. 12. nor continue in prayer, and watch in the same, Col. 4. 2. nor insist by perseverance, as Christ teacheth, without fainting, Luke 11. 5, 6. and 18. 1. unlesse he use vain repetitions of his stinted prayers, reading over till he sweat, the same, and the same thing, thinking with the Heathen, to be heard for his vain babbling, as the Jesuites disciples do in their Rosary, [Vide Rosarium vel Psalterium Jesus,] which Christ forbids, Mat. 6. 7. Nor can they pray allwayes, on all occasions and opportunities, who only read stinted prayers, because



the particular feares, temptations, dangers and wants of every man, cannot be known, but varies, and changeth continually, as he groweth in grace, or falls into sin; and therefore not by rote, or as his book teacheth him, but by the Holy Ghost, as he moves him, and as his present estate and condition requires, is he to pray, opening his wants, pleading his cause, and appealing to God for help, *Ephes. 6. 18.* and *Col. 4. 2, 3.* In every thing by prayer and supplication, his request must be made known unto God, *Phil. 4. 6.* and this also must be done effectually, *James 5. 6.* with motives, reasons, and arguments to perswade God to hear him: as the Holy Ghost moves him, which cannot alwayes agree with the time, person, place, and severall conditions of men; and therefore cannot be penned absolutely. Christ, when he taught his Disciples to pray, it was, Say after this manner: or, say these words, Our Father, &c. *Luke 11. 2.* and *Mat. 6. 9.* But never he commands them to reade these words in stead of praying: For, in so doing, they may say the Lords Prayer, but may not pray the prayer of the Lord, as he taught them, as one well observes, [*Mayrs Catechisme in his Exposition on the Lords Prayers:*] For to pray those words rightly, we must in some measure understand them, and have the minde taken up with them in the uttering, the heart still conveying it self into the meaning of every petition, which that it may be done, there must be used good deliberation, and understanding in him that prayeth; I will adde also, the help of Gods Spirit, to stir up in him both matter, and also affection, agreeable to the words spoken, without which, we cannot pray as the word requires, viz. in the spirit, *Eph. 6. 18.* *Jud. Epist. 20.* nor by the Spirit, *Rom. 8. 15.* *1 Cor. 12. 3.* *Gal. 4. 6.* nor with the Spirit, *1 Cor. 14. 15.* *Rom. 8. 26.* but must needs pray cursorily, hypocritically, or vainly, which alas is the daily practice of the world, who cry out for these read prayers, but are altogether unfit for the exercise, being either ignorant of this spirituall duty, or else hypocriticall in the service: or, Lastly, sinfull, and incredulous, all whose prayers are abomination to the Lord, *Jeh. 9. 31.* *Prov. 15. 8.* and *21. 27.* *Esay 66. 3.* and *Esay 1. 15.* *Mat. 6. 5.* *Heb. 11. 6.* and because they are unable to pray otherwise then by booke; therefore it is, that both lazy, ignorant, and licentious Ministers and people, crie up this reading of a set forme, instead of praying, and despise true invocation, and crie against the spirituall performance of this duty, which indeed they cannot discern; it seemes foolishnesse unto them as the Apostle speaks, *1 Cor. 2. 14.* because they want this grace which God onely conferres on his elect children, *Gal. 4. 6.* *Zach. 12. 10.* and because they want also Christs Spirit, without which no man knoweth the things of God, *1 Cor. 2. 11.* But this truth hath God revealed unto his by his Spirit, which searcheth all things, even the deep things of God; therefore in despising this truth, they despise Gods Ordinance, and in speaking against his Ministers, they speake against Christ, *Luke 10. 16.* and in defending read prayer, as absolutely necessary, they defend a humane, if not Popish tradition, a Gentile cus-

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stome, [So Dr. Hammond confessed, citing two places to prove it, one of Plato, l. 7. de legib. the other in Alex. ab Alex. l. 4. cap. 17. That the Gentiles read their prayers out of a booke before their sacrifices. View of the Direct. pag. 18.] if not a Sathanicall invention, which antiquity, custome, and multitude of examples cannot make lawfull, which are the old pleas of Popery, and Idolatry. But I would not be here mistaken, as if I condemne all reading of other mens prayers, or of the prayers penn'd in Scripture by the Holy Ghost, or the using of any godly mans set formes, or of the Churches appointment, as if all set formes were vaine, superstitious, or sinfull, I cannot comply so farre with the enthusiasts, for I know, that both matter, words, and expreffions may be learnt thence, and both Ministers and people may thereby be directed to keep like soundnesse in doctrine, and prayers. The generall heads, sense, and scope of prayers may thereby be knowne to all: And hereby there may be a consent of all the Churches in the substance of this spirituall service; and from these formes (as the Preface in our Directory speakes well) Christians may if need be, have some helpe, and furniture, and yet so, as they become not hereby sloathfull, and negligent, in stirring up the gifts of Christ in them, but that each Christian by reading, and oft meditating, and hearing of the word, and by wisely observing the wayes of divine providence, and of his owne wants and necessities, may bee carefull to furnish his heart, and tongue, (Gods Spirit helping him) with other materialls of prayer, as shall bee needfull on all occasions; but it is the opinion of necessity of reading of set formes in the act of prayer, which I condemne, whereby the heart is distracted, and the eyes alwayes, and minde too oft withdrawne from God, contrary to Davids gesture in prayers, *Psal. 5. 3.* and *123. 1.* At best as Master Perkins accounts them, they are but crutches, and staves for weake and lame Christians to rest on, as he stiles them, in his Cases of Conscience, [Mr. Perkins Cases of Conscience, in question concerning reading other mens prayers, circa finem] and so unfit for Ministers and strong Christians to use, who should not still stand at a stay, but should grow in this grace, as well as in others, having all of them the spirit of prayer given to them, *Gal. 4. 6.* *Zach. 12. 10.* [*Id est, gratiosum spiritum Regenerationis qui ex gratia Dei & in gratia Dei est ac proinde recipientes à peccato suo adducit ut deprecantur ipsum & implorent ipsius misericordiam, Trem. Jun. in locum.*] and a promise of assistance *Rom. 8. 26.* herein, and therefore wee ought carefully to labour after it, and not to be children in understanding, *1 Cor. 14. 20.* still learning their A B C, saying their lessons within booke, or by rote, but to be men in understanding, such as are able to digest strong meate, being of full age, able not onely to powre out petitions for our selves, but to teach others how to pray, having our senses exercised, to discern good and evill, *Heb. 5. 12, 13, 14.* But alas, the love of mens sins, pleasures, profits, honours, the love of ancient Customes, Traditions, and to follow



the way of the multitude, and the examples of Superiours; besides, self-conceitednesse, neglect and contempt of reading, meditating on the word, and of hearkning to reproofe, and a trying our worship by that touchstone: besides, mens ignorance, and wilfulnesse, in this holy duty, (lest their sins should be discovered herein) so blinde their eyes, that they will not give way to this pure Ordinance of God. They are altogether for the discipline of the purest times of Queen Elizabeth, and indeed are alike to the people in her dayes, if not worse in this sinne, for then saith Mr. Dent. [*The Plaine mans pathway to heaven, p. 122.*] It was most lamentable to consider how lightly men esteemed of the Gospell, they regarded it (to use his owne words) no more then an eggeshell, they thinke it not worth a Gally halfpenny, they will not goe to the doore to heare it, they take it to be but a breath from us, and a sound to them, and so the matter is ended, they esteeme it but as a noise, or empty sound in the ayre, or as a voyce afar off, which a man understandeth not, they never felt the power of it in their hearts, therefore they prefer their sheep, farmes, oxen, their profits and pleasures, yea every thing before it, they know not the vertue of this precious pearle, therefore like filthy swine, they tread it under their feet, though all the Merchandise of gold, silver, precious stones, are not to be compared unto it, *Prov. 3. 14.* yet these beasts, hogs and dogs of the world, contemne it, they esteeme a cow more then Christs glorious Gospell, they are like Esops Cocke, which made more account of a Barley corne, then of a precious stone; like children, they esteeme rattles before gold, they are like the Gadarens, which esteemed their hogges, more then Christ and his Gospell, they make nothing of it, they thinke it not worth the while. Many of them sit idle in the streets even upon the Sabbaths whilest the Gospell is preached in their Churches, many are at cards and tables in Alehouses, many upon the Sabbaths sleepe upon their beds all the Sermon while in the afternoone; many will heare a Sermon in the forenoone, and that, they take to bee as much as God requires at their hands, and that he is somewhat beholden to them for it: but as for the afternoone, then they will be at bowles or tables; these men serve God in the forenoone, and the Devill in the afternoone; some run after whores and harlots on the Sabbaths, some run to dancing, and Beare-baytings, some sit upon their stalles, some sit in their shops, some by the fire-side, some sit idly in the streets, some goe to the stoole-ball, and others looke on: O miserable wretches! O cursed catiffes! O monstrous hell-hounds, which so grossely and openly contemne the Gospell of Christ! what will become of them in the end, for assuredly their damnation sleepeeth not? A thousand deaths wait for them: they lye open on all sides to the wrath of God, and we may wonder at his marvellous patience, that he doth not throw downe balls of wilde fire from heaven, to consume them, their shops, and their houses, and even make them spectacles of his

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vengeance for so notorious contempt of such sacred holy things. And whether this age doth not outstrip our forefathers in the prophanation of the Sabbath, and despising the sound and sincere preaching of the Word, let the ancient godly that lived in those dayes judge? For now is fulfilled that of the Apostle: men make a shew of godlinesse, but deny the power of it, *2 Tim. 3. 5.* this grace of God is turned to wantonnesse, *Jude 4.* they professe they know him, but deny him in their deeds, *Tit. 1. 16.* [*Infelices illi quorum confessio superficialis, operatio infidelis conscientia abominabilis incredulitas obstinata conversatio reproba,* Gort. *Expos. in Titum.*] being abominable, disobedient, and unto every good work reprobate. They so far only hear it, receive it, embrace it, as it hindreth them not in their pleasures, deprives them not of their profits and honours, as it agreeth with their humors, lusts and likings, as it thwarteth not their credits, polices, and beloved sins; but let these be touched, and presently the Minister preacheth false doctrine, is a schismaticke, or a mad fellow, as Jehues companions counted of the Prophet, *2 King. 9. 11.* a hole is pickt in his coat, and fault is found with his life or doctrine, and thus the Word is to all worldlings the savour of death unto death, *2 Cor. 2. 16.* Alas, our Governours with Saul, have spared the Papists, as he did Agag (whom he devoted to destruction) *Rev. 18. 6.* sparing the fattest of the cattle, the wealthiest of them, that with their revenues they may be able to sacrifice to God, *1 Sam. 15. 11.* and might enrich themselves.

We have despised prophesying, it is cast out of our Church, as an unnecessary duty, *1 Thes. 5. 22.* and *1 Cor. 14. 3. 31.* &c. once a quarter was enough pains for a Bishop to preach. Once a yeer it came to a Prebends turn, [*So it was in many Cathedrall Churches; yea, divers Prebends, at the Cathedrall of Sarum, had no day to preach at all:*] For which, perhaps, he had a corpse worth three or four hundred pounds yeerly, when many laborious Ministers had not thirty pounds; and yet the one, for his oratoricall strains, or strong lines, and strange language, is admired, when the other, like Christ, being daily heard, and reproving boldly mens hypocrisie and sins, is hated, *Mat. 15. 24.* And do not the people generally heare the Word, pretend to obey, and do nothing lesse? but like the Elders of Israel, they come to Church to enquire of the Lord, and sit before the Preacher, but they despise his judgements, and walk not in his statutes, but pollute his Sabbaths, and set up their Idols in their hearts, *Eze. 20. 1. 16.* whom God refuseth to be enquired of; have we not lost our first love of those zealous and devout martyrs in Queen Maries dayes, who perfectly hated the whore, and laid down their lives for the testimony, of Jesus and of the truth? [*As Cranmer, Latimer, Hooper, Ridley, Philpot, &c.*] Are we not become like Laodicea, lukewarm, neither Atheists nor zealous, but between Popish and Protestant, both in discipline and doctrine; as hath been cleerly and plainly evidenced by many godly Ministers, which God hath raised up amongst us? [*As Coleman, Burton,*

*Hallinsham.*



*Halsingham, Benson, in the 11. year of Eliz. so Bakers History of her reign.*] (though we would not hear them,) who made profession of the pure Religion, and would allow nothing but what was directly taken out of the Scriptures; and therefore openly condemned the received discipline of the Church of England, as favouring too much of the Romish Religion; we have generally been like the Pharisees, making a great outward shew of holiness and love to the Word, but loath it in our affections, deny it in our actions; for within we are all full of hypocrisie and iniquity, *Matth. 23. 2, &c. per totum.*

There are too many amongst us, who have known the truth, but with Demas, for profit have embraced the present world, and with Diotrephes for preheminance, have prated against the Ministers of Christ with malicious words, *2 Tim. 4. 10* and *Jo. 3. epist. 9. 10*. For in Queene Elizabeths reigne, divers Ministers foretold of this Warre, [*Mr. Brightman on the Apocal. Mr. Dent in his Plainmans pathway. The Admonition to the Parl. and the defence of the Admon. Mr. Fox in his Acts and Mon. Mr. Ainsworth Count. poyson.*] and openly proved the Ecclesiasticall forme of government to be a thing polluted with Roman dregs; but the Bishops hated this light and the Parliament: regarded not their admonitions, lest their deeds should be disclosed to be evill, *Ioh. 3. 20*. Not long after some of these came forth the Booke called Martin Marprelate, and a demonstration of the discipline, by Mr. Penry, Mr. Udall, against the government of the Bishops, defiring the discipline of Geneva, and their abettors were Sir Knightly, and Sir Wigstone Knights, and Mr. Cartwright, Mr. Snape, Mr. King, Mr. Pradlow, Mr. Paine, and others, who though persecuted and imprisoned, yet to the death maintained the truth, [*Bakers Chron. in the life of Queen Eliz. p. 114. 115.*] But the Prelates, and those lukewarme Magistrates in those dayes with Alexander, greatly withstood their words, whom without doubt the Lord hath rewarded according to their deeds, *2 Tim. 4. 15*. for they like the false Apostles amongst the Corinthians, beguiled with subtilty, the hearts of the Civill Magistrates from the simplicity of the Christian doctrine they taught, disgracing them, and their Ministry, *2 Cor. 10. 10*. being deceitfull workers, transforming themselves into the Apostles of Christ, *2 Cor. 11. 13*. [*Aperte tandem istos coloribus suis depingit predicens fore ut quantumcunq. zelum gloria Dei simulant, tandem seipos prodant, sic Beza in locum.*] when indeed they were ravening wolves, devouring his flocke; for as Jannes and Jambres withstood Moses, so did these the truth by their false glosses, oratoricall expositions, *2 Tim. 3. 8*. bending their tongue like their bow for lies, *Ier. 9. 3*. and not being valiant for the truth, they hated him that reproved in the gate, and they abhorred him who spake uprightly, they could not endure to have anyone preach against their superstitious worship, their proud Hierarchy, to tell the King hereof it was conspiracie, *Amos 5. 9*. As Christ for declaring to the world his spirituall Kingdom, was cryed

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up for a traytor, *Jo. 19. 12.* St. Paul for preaching the Gospell, by the Jewes is counted a pestilent fellow, a man of sedition among the Jewes, throughout the world, a ring-leader of the sect of the Nazarens, *Acts 24. 5.* The Christians are accused for rebellion against Cefars decrees; for men that turn the world upside down; *Act. 17. 6, 7.* and thus amongst us, have the most Orthodox Pastors, and conscientious Christians been accused for rebellion, sedition, schisme, both in Queen Elizabeth and King James his reign, and even at this present day its verified. The Reformation now in hand, is counted an odious rebellion, [Vide your Majesties Proclamation against taking the Covenant, the 21. of June, in the 19. year of your reigne.] the Reverend Assembly is reputed a seditious Conventicle, [So *Mercurius Aulicus* oft stiles them.] A Consistory of persecuters, [Hammonds Preface in his view of the Directory.] and their chiefe act, an Illogickall conclusion, because one of the three motives is not of strength to bear such a structure, therefore all three together are insufficient. But surely, the Dr. hath forgot his logick [Vid. cap. 1. in that booke.] about *Fullacia divisionis*, and that thing may be *Bene Conjunctim*, which is *Male divisim*, [I though 2. be not, 5. nor 3. 5. yet 2. and 3. is 5.] (although either of the three bee strong enough to ground the abolition on) But the Dr. I feare, is of the number of those who say to the Seers, see not, and to the Prophets, prophesie not unto us right things, prophesie unto us deceit, *Esay 30. 10.* get ye out of the way, turne ye out of the path, like the Scribes, Pharisees, hypocrites, who shut up the kingdome of heaven against men, they neither went in themselves, nor suffered them that were going in, to go in, *Mat. 23. 13.* for so, our Prelates neither preach themselves, nor suffered those that would preach the Gospel, to preach; but put downe all Lectures, as a company of vagrants, and forbad preaching in the afternoones, and silenced most of the conscientious Ministers of the land, [Newcomens Sermon before the house of Commons the fifth of November, pag. 26. Anno 1642.] and would not suffer any things against Arminianisme to be printed, or preacht, but as many for it as would, [Vide the *Antidote against Arminianisme* in the Preface] the Presse was open: so that truth failed in the streets, and equity could not enter; yea, truth failed, and he that departed from iniquity made himselfe a prey, *Esay 59. 14, 15.* in so much that men dare not for politique ends to be accounted religious, or precise, men were ashamed to be esteemed zelous Protestants, they were nicknamed for Puritans, Precisians, it was a reproach to the godly to hunger after the word, and carefully and painefully to seeke after the food of their soules: A Sermon at the next Church (as one calls it) [Newcomens Sermon, ut supra, pag. 29.] was the forbidden fruit, when they had none at home, or worse then none; and for the godly to meet to pray, and conferre, was *peccatum irremissibile*, thus they suppress not onely private, but publique assemblies, so far were men from trembling at the word, and weeping when they heard the Law read;



*Esa. 66. 2. & Neh. 8. 9, 10.* which condemned their sins, that they hated those that observed this duty, as the hypocrites in Israel, *Isa. 66. 5.* and cast them forth of the Church, saying, Let the Lord be glorified, thinking that hereby they did doe God good service, as Christ foretold of such, *Iob. 16. 2.* to his Disciples, who should put them out of the Synagogues, and kill them under that pretence, as if God could not be glorified but by them, and by their service, which they have prescribed; for, are not many amongst us so proud and disdainfull that they boast, that God would lose his glory, and be dishonoured? yea, The glory would depart from Israel, [*See the Dr. in his Preface upon the view of the new Directory his sixth Note*] and Atheisme and prophanenesse, would necessarily follow the abolition of their Idoll Liturgy, without which they think God cannot be served, and wanting this their Religion is lost, [*Fastuorum hypocritarum verba qui Deum in gloriam & in honoratum fore jactant nisi ab ipsis coloratur aliorum cultum per quo nihili faciunt & Deum perinde sibi obstrictum putant ac si in are ipsorum esset, Trem. & Jun. nota in Esa. 66.*] for they esteeme others worship, nothing in comparison of theirs, and thinke God so much obliged to them and their Liturgy, as if he were tied to their pocket prayer book, and were engaged to them for the work done: therefore I conceive its so carefully enjoyn'd, that none of the prayers must be left unread, when tis no matter whether there be any Sermon preacht, or Chapter expounded.

Making preaching of the word, which God commands to be in season, and out of season, an indifferent service, *2 Tim. 4. 2.* which all his Ministers must be instant in; and causing reading Prayer, which God never commanded, (but is a humane tradition) to be constantly every day used, [*Vide the last note in the Preface before the view of the Directory*] as his onely worship: And thus they made the commandment of God of none effect by their traditions, *Marke 7. 9. 13.* full well as Christ saith, Ye reject the commandment of God, that ye may keepe your owne traditions; By meanes whereof, the preaching of the word, which is the onely ordinary meanes of faith and salvation, was too much neglected, or hastily, and perfunctorily slubbered over, at least carelesly, and irreverently, in most places both preacht and heard; for, few came to it with contrite and prepared hearts, having before laid aside all filthinesse and superfluity of naughtinesse, *James 1. 21.* desiring it as new borne babes do the milke, *1 Pet. 2. 2.* that they may grow thereby; very few took heed how they heard, as Christ commanded them, *Luke 8. 14.* [*Boxorum proprium est, ut sint solliciti de successu cauent quo fructu audiunt. Aretius comment. in locum*] with reverence, affection, devotion, and fruit, that so the word may come unto them in power, and in the holy Ghost, and in much assurance with joy, as the Thessalonians did, *1 Thes. 1. 5. 6.* who received it not as the word of men, but as it is in truth the word of God, which effectually worketh in all that beleve: *1 Thes. 2. 13.* but generally they heard, as the Jews did our Saviour, carelesly, maliciously, unfruitfully, or as the Athenians

Athenians did S. Paul, *Acts* 17. 19. and the Jews Ezekiel, wantonly for novelty sake, or for elegancy of phrase, to please their fancies, *Ezek.* 33. 31, 32. or hypocritically onely, for fashion, custome, to save their purses, at least lukewarmely, as Agrippa, Herod, *Acts* 26. 28. hearing, but not doing them, or at least but halfe doing them, *Marke* 6. 20. most men herein, being openly prophane, like the barren ground, which openly rejects the word; or like the stony ground, which receives it for a little while, but wanting roote, in times of temptation it falls away; or like the thorny ground, who suffers the cares, and riches, and pleasures of this life to choake the word, so that it brings not fruit to perfection; very few heard it, and received it as the good ground, in an honest and good heart, keeping it being heard, and bringing forth fruit with patience, as Christ sheweth in his parable, *Luke* 8. 11, 12. to the 16. and the Parl. men, and godly of the kingdome, have confessed in their solemne League and Covenant, [*Vide the solemne League and Covenant for reformation and defence of Religion, &c.*]

We professe and declare, before God and the world, our unfeigned desire to be humbled for our sins, and for the sins of these kingdomes especially, that we have not as we ought, valued the inestimable benefit of the Gospel; that we have not laboured for the purity and power thereof, and that we have not endeavoured to receive Christ in our hearts, nor to walk worthy of him in our lives, which are the causes of our sins and transgressions, so much abounding amongst us; we have served God for the most part, only with a partiall and outward worship, and have not served him in spirit and in truth, *Joh.* 4. 24. with true faith and prayer, as he requires, [*Veritatem vero, qua opposita est Hypocrisis, qd. d. seria, & ex animo colent Deum vera fide, invocatione sine operibus illis hypocriticis, & ceremoniarum.* Aretius, in comment. in *Joan.*] For, have not some former chief Magistrates of this kingdome, with Zedekiah, made a fair shew of love to the Word, and to the messengers that brought it, *Jer.* 38. 15, 16. but with him, when they knew it they loved it not, nor obeyed it: King James, after his coming to this crown, desired the puritan Ministers, (as he called them) to exhibit their conclusions, and to dispute the differences; at what time was presented to him these four petitions, or desires: First, that the doctrine might be preserved in purity according to Gods Word: Secondly, that good Pastors might be planted in all Churches to preach the same: Thirdly, that Church-government might be sincerely administred according to Gods Word: Lastly, that the book of common-prayer might be fitted to more increase in piety, in regard of the corruptions and needlesse ceremonies enjoined therein, [*Vide Bakers Chron. in the beginning of King James his life, and the desires of Dr. Reynolds, Dr. Sparks, Mr. Knewstub, and Mr. Chadderton,*] but these were sleighted over, and not harkned unto; yea, the contrary things were confirmed and practised, out of a carnall fear, or shame, or out of a slavish love to himself, or his Courtiers; and hath not your



Majesty with him, trode in the same steps? following the counsell of the Papists and Bishops (who pretend as his Courtiers did, loyalty and service to you, for maintenance of your prerogative) contrary to the wholesome advice of your grand Council of the Kingdome, and by this means, are not your feet sunk in the mire? have not all the misery you have undergon, been drawn on you by your evill counsellors? have they not hazarded oft your person, eclypsed your honour, made you violate your promises? and as Johanan did, caused you to condemne the Prophets of the Lord for speaking falsly, *Jer.* 42. 5. 6. 20, 21. because they have not pleased your humours, or have opposed their lusts and desires, [*Vid. his Majesties Proclamation, forbidding the taking the late vow and covenant, 21. of June, 1644.*]

Nay, have we not all too oft, drawn nigh to God with our lips, when our hearts have been far away from him? *Isai.* 29. 13. Our feare towards God, having been taught by the precepts of men: as in our praying, fasting, sanctifying the Sabbath, almesgiving, hearing, receiving the Sacraments, the outward part of these services, most of us have performed, but we have failed in the inward; in prayer few have lift up a pure heart in faith without wrath and doubting, *1 Tim.* 2. 8. In fasting, few have afflicted their souls, left their beloved sins; *Isa.* 58. 6. 7. In the Sabbath we have all found our pleasures and recreations, spoke our own words, and done our own works, and have not called it a delight, the holy of the Lord, honourable, observing both the publique and private duties he requires therein; our almes hath been given rather for feare of mans law, then Gods, or else rather for our own glory, *Mat.* 6. 2. then his, we have been forgetfull hearers, and not doers of the Word, *James* 1. 22. Lastly, we have received the Sacraments many of us, unworthily, and administred the same as carelessly, and unfaithfully; so that our coming together, hath been for the worse, *1 Cor.* 11. 17. and not for the better? Is not the formall Protestant accounted now the only true Christian amongst us, and he that is zealous of good works, is a precision, or a puritan, though Christ redemed us to that end? *Tit.* 2. 14. [*True godlinesse is despised, zeal abhorred, sincerity snuffed at, uprightnesse loathed, Prayers contemned, professors disdained, and almost all good men had in derision, Den. in his plain-mans pathway.*] Alas, we take Gods word in our mouths, but hate to be reformed, and cast his covenant behinde our backs, *Psal.* 50. 16, 17. for to be baptized in his infancy, and taught by rote to say the Catechism, the Lords Prayer, the Creed, and the ten Commandements in the English tongue, to be confirmed by the Bishop when he can say these, and then to hear a Sermon once a moneth, and to follow his Church twice on Sundayes, and Holy dayes, to pay duly his tithes to the Parson, and at Easter to pay his offerings, and to receive the Sacrament, and to eat of the holy loaf (as the vulgar calls it;) this man is a compleat Protestant in the worlds esteem, though he know not the nature and use, of baptisme, nor the benefits sealed therein, nor end wherefore he was baptized, though

though he hath no knowledge in the Word, and consequently no faith, and therefore is unfit to pray, or to be confirmed, and much more to receive the Lords Supper, [*Vere invocatio est vera fidei testimonium, vera autem fides vera vocatio- nis, vera autem vocatio vera electionis.* Beza not. in Rom. 10. 14. 3.] Surely such services God hates, they are a trouble unto him, he is weary to beare them, *Isa. 1. 14.* he scorns such service, that men should continue in ignorance and sin; and yet presume they please him with their outward work, *Jer. 7. 9.* for such fools consider not that they do evill, *Eccles. 5. 1.* and that such services are an abomination unto God, *Prov. 15. 8.* and *21. 27.* and *28. 29.* and *Isa. 66. 3.* But alas, this is an Epidemicall disease, that hath overspread the whole body of the Realm; tis a generall sin, raining in all persons, and degrees of men, both Magistrates, Ministers, Masters, servants, parents, children, but in some more then others, and in them most dangerous, who think a partiall obedience sufficient; [*For, they blindly imagine, that if they come to the Church, and heare Sermons, they are discharged of their sins, though they leave them not, they imagine they have given God his full, and therefore may be bold to sin afterward.* Mr. Dents Plain-mans path- way, against contempt of the Word.] A lukewarm love to the Word enough, and care not for universall sincere obedience to all Gods precepts, nor strive not to be zealous in good works, denying themselves, and forsaking all to follow Christ, though it be through afflictions; surely, too many such we have amongst us, who knowingly hug their beloved sins, hiding it under their tongues, will not forsake it, *Job 20. 12.* And I pray God your Majesty, in regard of temporall honour, or earnest desire of an Arbitrary power, or in regard of carnall love to your Queen, or worldly fear, or shame, may not be guilty in this sin, in opposing the reformation intended, according to the rites of Gods Word any longer, by following the counsell of evill persons; for know assuredly, if you love the world, the love of the Father is not in you, *1 Joh. 2. 15.* and *James 4. 4.* If you be a friend of the world, you are an enemy to God. If you will not forsake all to follow Christ, you are not worthy of him, *Luke 14. 33.* if you hate not father and mother, wife and children, brethren and sisters; yea, and your own life also, you cannot be his Disciple, *Luke 14. 26.* The performance of outward duties of piety and charity are nothing without these, *Mat. 7. 22. 21. 23.* for these most of us have done, which are the lesser: *1 Thef. 2. 12. 15.* [*Pallabant sua scelera titulo Ecclesie & populo Dei: Apostolus ergo detrahit illis hanc larvam monetq; Deum hos titulos nihil morari, sed propter scelera illos odio habere.* Zanch. *Expos. in locum.*] But the weightier things of the law, as faith, repentance, charity, righteousnesse and holinesse, and the spirituall service of God, these we have not laboured after, that so we may walk before him, as being still in his sight, and may be upright. No, we have in the last place, to fill up the measure of our sin, and to fit us for judgement, which the Jews openly, *Matth. 23. 23.* lothed and



rejected the word, and the sound and sincere preaching thereof, and proudly opposed and gainsaid the truth, and the faithfull Ministers that preach it; either because it condemned our beloved sinnes, or hindred us from enjoying our pleasures, profits, honours, or condemned our unlawfull traditions, human inventions, and superstitious ceremonies; thus did that mad Prelate of Cant. with Amaziah, silence those that preacht against Popery and Arminianisme, [Vide the Preface in the Antidote against Armianisme, and Mr. Newcoms. Serm. No. 5. 1642. p. 28.] at the Court to preach against lovelocks, [Vid. the Arch. dealing with Mr. Prin for his booke called, The unlovelinesse of lovelocks.] and long haire, were hee the Apostle Paul, his eares should be cript for it, though their haire still remaine uncropt, shamefull in the sight of a heathen, 1 Cor. 11. 14. [Inculcat argumentum à communi natura sensu sumptum, Beza in loc.] as the Apostle confesseth; and to speake against those whorish Stageplayes and lascivious Maskes, [Vide the causes of Mr. Prins, Dr. Bastwicks, and of Mr. Burtons sufferings.] wherein wantonnesse is acted, evill words pronounced, uncleannesse practised, and all sorts of the lusts of the flesh enticed unto, this is little lesse then petty treason censured, when indeed the doing of them, if not the permitting, be high treason against the King of heaven, who will call the Princes and Nobles of the world to an account, even for their idle words, Mat. 12. 36. much more for their scandalous actions, and immodest gestures, unlawfull cloaths, and mispent time: have not our Kingdoms with the old world, been disobedient almost these sixscore yeares to our Noahs Preachers of Righteousnesse? 2 Pet. 2. 5. Have not our Magistrates, with the Scribes and Pharisees killed the Prophets, persecuted Christs Ministers, forbidding them to speak to the people, that they might be saved, Acts 5. 28. 40. besides what hath been said already, and the abundance of bloudshed in Queene Marias dayes by those ravenous wolves that devoured the flocke of Christ [As Bishop Bonner, Gardiner, and Vid. Mr. Fox his Acts and Mon. Vol. 2.] (which hath not yet (as ever I heard of) been publikly repented of by this Kingdome.

Come wee to King James his time; and we shall finde in Scotland, Anno 1610. that for the instituting and erecting of Bishops againe in that Kingdome, the godly Ministers are driven from their flocks, [Vide Altare Damas. initio lib. lectoribus benevol. p. ult.] yea in the second yeare of his reigne in this Kingdome three hundred Ministers were either silenced from preaching or deprived of their livings, or stricken with the thunderbolt of Excommunication, or cast into prison, or else driven into banishment, so that as my Author affirmes, [Anno secundo Jacobi in Anglia 300. Ministri vel libertate concionandi multati, vel beneficio privati, vel excommunicationis fulmine ikti & vix reperire potest gravior persecutio, sub ullo principe fidem orthodoxam profitente. An. tertio Jacobi eadem persecutio capit in Scotia grassari Episcopi optimos quosque ejiciunt juxta Dolmanni Jesuita concilium sub Puritanorum nomine.] there can scarce be found a heavier and

and grievous persecution under any Prince professing the Christian faith. And in the next yeare the same persecution followed in Scotland, so that the Bishops under the name of Puritans, according to the Councell of Dolman the Jesuit, cast out the most religious and holy Ministers out of their cures and overthrew the well stablisht policie and government of that Church; Earle Morton being one of the chiefe actors herein with the Bishops, which on his deathbed he lamentably bewayled, and with most earnest prayers craved pardon for [*Altar. Dam. ut supra.*] the same. And I hope King James was as happy in his repentance, as he was with him guilty of the sinnes, for once he did with the estates of Scotland in expresse words abhorre and detest all Popery in generall and in particular heads; even as they were then dam'd & confuted by the word of God, and Church of Scotland, and especially the Popes supremacie his usurped authority on mens consciences, his tyrannous Lawes, made on things indifferent against our Christian liberty, his blasphemous Letanie, his wicked Hierarchie, and all rites, signes, traditions, brought in the Church without, or against the Word of God, and doctrine of this true Reformed Church, wherein we joyne our selves willingly in doctrine, faith, Religion, discipline, and use of the holy Sacraments, as lively [*Vide the Generall confession of the true Christian faith and Religion according to Gods Word and Acts of Parliament, subscribed by the Kings Majesty and his household, &c. at Edinburgh the 28 of Jan. An. 1581. printed in the Harmony of Confessions in Engl. at Cambridg. 1586.*] members of the same in Christ our head, promising and swearing by the great name of the Lord our God, that we shall continue in the obedience of the doctrine and discipline of this Church, and shall defend the same according to our vocation and power all the dayes of our lives, under the paines contained in the law, and danger both of body and soule in the day of Gods fearfull judgement. And willing to take away all suspicion of hypocrisie or double dealing with God and his Church, we therefore protest, and call the searcher of all hearts to witnesse, that our mindes and hearts do fully agree with this our confession, promise, oath, and subscription, so that we are not moved for any worldly respect, but are perswaded onely in conscience, through the knowledge and love of Gods true Religion printed in our hearts by the Holy Ghost, as we shall answer to him in the Great day, when the secrets of all hearts shall be disclosed. Now how this doth agree with his after-practise, the world knows, and your Majesty may judge by those oaths he took in favour of the Papists (if that be true which is related in the Popish royall favourite) First, that all lawes against the Romish Religion shall not at any time hereafter by any means or case whatsoever directly or indirectly, be commanded to be put in execution, against the said Romish Catholiques, and we will cause our Councel to take the same oath. [*Vide the Popish royall favorite in pag. 48. 49.*] Secondly, that no other laws shall hereafter, bee made anew against them, but that there shall



shall be a perpetuall Toleration of the Romish Catholique Religion within private houses throughout the three Kingdomes. Thirdly, that we will not treat any thing, or attempt it privately or publicly with the Lady *Infanta Donna Maria*, which shall be repugnant to the Catholique Romish Religion, nor will we by any meanes perswade her, that she should ever renounce, or relinquish the same in substance or forme. Fourthly, that we will interpose our Authority, and doe as much as in us shall lye, that the Parliament shall approve, confirme, and ratifie all and singular Articles in favour of the Romish Catholiques capitulated betweene the most renowned Kings, by reason of this marriage, and that the said Parliament shall revoke and abrogate the particular lawes made against the said Romish Catholiques, and that we will not consent that the said Parliament should ever at any time make or write any other new laws against Romish Catholiques, we accounting all and singular the preceding Articles, ratified and acceptable, out of our certaine knowledge, as far as they concerne us, our heires, or successors, approve, ratifie, applaud, and promise *bona fide*, and in the word of a King, by these presents inviolably, firmly, well, and faithfully to keep, observe and fulfill the same, and to cause them to be kept, observed and fulfilled, without any exception or contradiction, & do confirm the same by our oath upon the holy Evangelists notwithstanding any opinions, sentences, or lawes whatsoever to the contrary; and that Apostaticall speech of his to the Privy Councell, [*Vide The Popish Royall favourite, ut supra, & pag. 46. 47.*] and cursed definitive sentence (if true) that it should be reputed high treason, to molest the Catholiques in the exercise of their Idolatrous Masse.

But leaving this in dispense, certaine it is, he introduced Bishops, and that wicked Hierarchy into Scotland which before he had *objur'd*, [*Vide Epist. Philadel. vindi. pag. 80.*] and upheld those rights, signes, and traditions which were, if not against, yet without the word of God, as the Crosse in Baptisme, Surplices, painted Glasse in Churches, bowing to the Altar, to the verball name of Jesus, and kneeling at the Sacrament, &c. and persecuted those to confiscation of goods imprisonment, banishment, who would not observe these; [*Altare Damas. pag. ult. in Prefatione lectorum.*] But yet enlarged Recusants at the same time out of prison, by his letters to the Lord Keeper Williams, [*Vide the Popish royall favourite, pag. 43. and 44.*] and earnestly desired upon most wicked tearms to marry your Majesty with a Papist, and at the last effected it, though he were before warn'd of it [*By Abbots Archb. of Cant. and Vox populi, and Dr. Haswells book against the match.*] both of the unlawfulness of it, and of the dangerous consequences of it, and how it would bring the judgements of God on the whole Realm in generall and on himself in particular, sure I am he lived not long after. But I dare not judge of his end, I may [*Vid. Mr. Prins introduction to the Archbishop's trial.*] of our miseries, that our Nationall sinnes and this most especially of con-

tempt of Gods word, and particularly in this Popish marriage, and refusing to set up the discipline of Christ in that Kingdom, and putting it down, when it was well established in Scotland, and the endeavouring to make them, as superstitious and vaine in their worship as our selves, by intruding on them that refined Masse-booke of the Archbishops, have been the chiefe causes and grounds of our divisions, and Civill Warre, and of Gods judgements on the three Kingdomes, and on your Majesty in particular, as was before threatned; [Vide *vox pop.* Dr. Hackett, &c. ut supra.] for in the Preface to the admonition to the Parliament, the Ministers that were then most godly said, Either must we have a right Ministry of God, and a right government of his Church according to the Scriptures set up (both which we lacke) or else there can be no right Religion, nor yet for contempt thereof, Can Gods plagues be from us any while deferred [The Preface of the Admon. to the Parl. an. 1572.] for as they there, seeing with hatred we have not detested the Romish Hierarchy and worship perfectly, nor with singular love embraced, and carefully endeavoured, to plant the true discipline of Christ amongst us, we are without excuse before the Majesty of God. [Vide the Admonition to the Parl. pag. 1.] The godly in Queen Elizabeths dayes did justly fear, some great judgement of God to be very neare unto them, yea even to hang over their heads for the contempt of his Gospell and Ministry, [Mr. Dent in his Plainmans pathway to heaven, p. 130.] and Reverend Beza said, when he heard flocks were deprived of their Pastors, because they would not weare a Surplice, and hungry sheep were deprived of the Lords Supper rather then kneeling should bee omitted, which things saith he, if they should be there done amongst you (as God forbid that I should think they are done) surely they would be the beginnings, not of former but of far greater calamities, which now by woefull experience wee finde to be true; [Beza epist. to the Archb. of Yorke, 1566.] for in the same letter he saith, I foresee, that either the same, or more grievous punishments doe againe hang over most part of people, which at the first with great affection embraced the Gospell, and now by little and little fall from it; [Vide The Adversarism to the Parl. of England, pag. 29.] with Joash your royall father in his younger yeares declared a great deale of zeale and godlinesse, whilest his Tutors lived: [As Knox and Mr. Buchanan, and other godly Nobles.] But seduced by evill Counsellors, [Dr. Andrews, Duke of Buc. Earle of Bristol.] his piety soon decayed, his zeale slackned after their departure, and his promotion to this Kingdom: and the Nobility and Clergy they followed the example of the Court, [Regis ad exemplum totus componitur orbi.] which sins, certainly, have highly provoked Gods wrath, as Beza foresaw, these two plagues, (that is to say, the dishonesty and ambitious flattery of the Bishops; partly abusing the vertuous Princes, and partly serving their evill affections and vices) had utterly undone the Church, and was likely so to doe in England; [Beza epist. ut supra, prin. Engl. 1644.]



for surely then are our sinnes come to the height, when we not only despise his Gospel, but persecute and destroy the messengers bringing it, detaining the truth in unrighteousnesse out of a love to our honours, pleasures, profits, or sinnes, *Rom. 1. 18.* and yet into this sinne did the ambitious Prelates runne into, imprisoning and persecuting the godly Ministers, even because they reprov'd their pride, and covetousnesse, and hypocrisie; with Saint Paul the godly Ministers were become their enemies, because they told them the truth, and spoke against pluralities of Benefices, Non-residencie, licences for marriage, and to eat flesh, and such like, which as Beza speakes, and that with honour, is not a corruption onely of Christianity, but a manifest falling away from Christ, [Beza in *epist. ut supra.*] a sinne which the Prelates knew well enough, but they received not the love of his truth; nor beleev'd the same, because they had pleasure in unrighteousnesse, *2 Thess. 2. 10. 12.* nor could they beleieve the same, because they sought honour from their fellow-Ministers, and Churches of Christ, or at least from one another, and sought not that honour that came from God only, *Joh. 5. 44.* [*Ex appetitu honoris vani redditur homo instabilis ad fidem veritatis.* Gorranus in locum.] And therefore with Demetrius they did, and to this day still doe make uproares against the godly Ministers for their Dianas, *Act. 19. 20.* of Episcopacie, Prelacie, like the Mrs. of the Damsell possessed with the spirit of Python, *Act. 16. 19.* [*Cupiditas quaestus est persequenda veritatis occasio.* Beza not. in locum.] they knew, if this evil spirit be cast out, the hope of their gain is gone, those bribes and unconscionable fees for ordination, institutions and induction are vanisht, their Courts & Coffers are casheer'd, their Mannors, Prebends, Liberties, Royalties and Dignities are to be better employed, therefore they cry out to your Majesty, and other Magistrates (and in Queen Elizabeth and King James his dayes did the same) [Vide *Bakers Cron. in vitis Eliz. & Jacobi*, in matters concerning the Church.] against these men for exceedingly troubling the Common-wealth, and for teaching customes which are not lawfull for us to receive in a Monarchy, much lesse to observe, in regard divers laws, statutes, and customes have relation to them, where indeed these are but pretences to cloake their secret pride, covetousnesse and malice to these men, and hatred to their doctrine, [*Avaritia praevertitur tum publicae pacis tum etiam pietatis studium.* Beza not. in *Act. 16.* Vide etiam *epist. Philad. vindicia. 1.*] but this is an old argument of Satan, as Beza calls it, to plead antiquity and publike custome without any other respect against truth (though but newly revealed) for the divulging of the Gospel, doth raise up divisions, not of it selfe, it being the word of peace, but by accident, in regard of mens corruptions who have such soare eyes, that they cannot looke upon this light, nor will they come unto it, because their workes are evil, *John 3. 19, 20.* for the light it selfe saith, Men love darknesse rather then light, because their deeds are evil, for every one that doth evil hateth the light, neither cometh he to the

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light, lest his deads should be reprov'd; for this cause he saith, I came not to send peace but a sword, *Mat. 10. 34, 35.* [*Christus qui proprie est pacis auctor, occasio est turbarum propter hominum malitiam.* Camer.] I am come to set a man at variance against his father (both naturall, temporall, spirituall,) and the daughter against her mother, and the daughter in law against her mother in law, a mans foes shall be of his own house, [*Evangelii predicationem civilia dissidia consequuntur.* Bezae not. in *Mat. 10*] So that civill dissensions are but the effects of preaching the truth; we find it so this day by wofull experience, that those are imprisoned, fought against, that cry against the Altars of Bethel, the Idolatries, and superstitions of this kingdome, *1 King. 12. 26.* and *13. 4.* And I wish your Majesty were free altogether of this sin.

But I feare least that complaint be just of the Assembly of Scotland, [*Vide the Remonstrance of the Generall Assembly of the Kirk of Scotland, sent to his Majesty from the Committees of both Kingdomes, June 12. and published by Authority, July 5. 1645.*] that there is a guilt which cleaves fast to your Majesty, and your Throne, which is such, as (whatsoever flattering Preachers. or unfaithfull Councellours may say to the contrary) if not repented timely, cannot but involve your selfe, and your posterity, under the wrath of the everliving God; for your being guilty of the shedding of the bloud of many thousands of your Majesties best subjects, for your permitting the Masse, and other Idolatry, both in your owne family, and in your dominions; for your Authorising the book of Sports, to the prophanation of the Lords day, for your not punishing publique scandals, and much prophaneffe in and about the Court, for the shutting of your eares from the humble and just desires of your faithfull subjects, for your complying too much with the Popish party many wayes, and namely, the concluding the Cessation of Armes in Ireland, and your imbracing the counsell of those, who have not set God nor your good before their eyes: for your resisting and opposing this Cause which so much concernes the glory of God, your owne honour, and happinesse, and the peace and safety of your kingdomes, and for what other causes, your Majesty is most conscions, and may best judge, and search your owne conscience; for, is it not to secure your honour and pretended friends, rather then to promote Gods glory, or advance his Gospel, that the warres continue, and that wicked Hierarchy, and their superstitions are still maintained? and that nothing may be condiscended unto more then was offered at Uxbridge? [*Vide the Letters taken in the North from the Lord Digby*] Episcopacy, nor the sword may not be quitted, [*The Postscript of your Majesties Letter to the Queene from Oxon, Jan. 9. 1644.*] This was Jerobeams policy, *1 Kings 12. 27.* to maintaine his Calves, lest the peoples heart should turne to the Lord, and then kill him: And surely most of your Counsell are led by the same Genins, and have too farre prevailed with your Majesty, even with Herod to send out your men of warre to massacre



the Innocents, *Mat. 2. 16.* amongst whom Christ is new formed, *Gal. 4. 19.* [*Christus in vobis per peccatum deformatur, per fidem & gratiam reformatur sicut formatur sigillum in cera*, Gor. in locum.] and acknowledged as their supream King, *1 Tim. 6. 15.* and received as the onely Archbishop of their foules, *1 Pet. 2. 25.* fearing the losse of their owne lives, and flattering your Majesty, as if the Discipline intended, would abolish your liberty and power, [*Vide the Vindication of Episcopacy, pag. 16. 20. 28. 30.*] and the reason hereof, is it not because it opposeth their unlawfull traditions, humane inventions, and superstitious Ceremonies? yes surely, because the godly Ministers, with St. Paul will not give place by subjection, no not an howre to subscribe to their articles (though Peter and Barnabas) some holy and religious men have formerly herein too much dissembled with them, for feare, or favour, *Gal. 2. 14.* [*Galatarum nomine omnes gentes intelligit.* Beza not. in *Gal. 2. 5.*] that so the truth of the Gospel, both in doctrine and discipline, may continue with the people, and therefore they withstand them to the face, as he did Peter, (being indeed more blameworthy herein) for, hereby they bewitched their auditors hearts, that they should not obey the truth, *Gal. 3. 1.* as the false teachers amongst them did, bringing them into bondage, to those weake and beggerly elements, as St. Paul calls them, *Gal. 4. 9, 10.* [*Egena & impotentia vocantur elementa in sese, & seorsim a Christo deinde quod ea ratione ipsi sese egenos esse in Christo testarentur, quam tamen a Christo ad ceremonia relabi nil aliud sit quam relictis opibus inania sectari.* Camer. in locum:] those Ceremonies of dayes, months, meats, and cloathes, which were antiquated and abolished in Christ, and after the divulgation of the Gospel, not only dead, but deadly; for this perswasion comes not of God, and therefore must proceed from Satan, or our corrupt hearts, as a little leaven leaveneth the whole lump, so will this litle corrupt doctrine, or practise, infect the whole minde, *Gal. 5. 9.* and therefore, by his Apostolicall authority he pronounceth, that the maintainers of Ceremonies, shall beare their owne judgement, and wisheth they were cut off that troubled them, so haynous and dangerous was this sinne in his eyes: and such zeale did the godly Pastors in the Primitive times expresse, that they would not yeeld to the least corruptions herein. Excellent was the resolution of Saint Basil to the president of Valens the Emperor, who desired him to yeeld to some moderation, and not to make such a rent in the Church, for small subtilties: Those who are thoroughly seasoned with true Religion, will rather suffer all kinds of death, then give way for the altring of one syllable, [*Vide Doctor & aloners Sermon, No peace with Rome, printed at Oxon, 1629.*] It was but a little betwixt between *omni* and *omni*, yet the right believers would never omit the one, or admit of the other, [*Theodore, ut supra, pag. 330.*] So the martyrs in Queen Maries dayes, though they allowed of a reall presence in the Sacrament, yet rather then they would confesse a corporall, they would embrace the

ake, [Foxes *Acts and Monum.* vol. 2. in *Crammers disputation at Oxon.*] S. Paul esteemed sitting down at the Idolatrous feast, (though without any intent to honour the Idol) Idolatry, 1 *Cor.* 10. 14. 20. and having fellowship with Devils; those who urged the ceremonies amongst the Galatians, did overthrow the Gospel of Christ, *Gal.* 1. 6. why saith S. Chrysostome, [*Qui pusillum quiddam perperam admixtum induxerit totum corrumpit.* Chrysost. *in locum.*] they retained the Gospel, only they would have brought in a Jewish rite, or two, and yet the Apostle saith, hereby the Gospel is subverted; to shew, how but a little thing, being mingled untowardly, mars all: For, as in the Kings coyn, he that clyps off but a little of his Image stamped thereon, imbaseth the whole piece: so if any shall overthrow but the least parcell of the truth, its wholly corrupted; from these beginnings, proceeding alwayes to worse things. Where are they now, who condemn us as contentious? because of our disagreement with heretiques, who can condemn us justly for schismaticks? for our opposing Jewish rites & superstitious ceremonies? when Saint Paul saith, they did overthrow the Gospel, who brought into the Church but a little innovation; For well he knew, as Mr. Dike well observes, [Mr. Dike of *the deceit of the Heart*; pag 191.] that if we sip of the cup of error, we will not leave till we have drunk our full draught; and perhaps, till we are mad drunk therewith; having nibbled on these poysoned cates, (of human inventions, and wihworship) we will not give over till we have sitrfeited of them, as by wofull experience the Church of God hath found true in all kingdoms, and we especially in ours; those few Altars, (or at least Communion Tables placed in the Altars romes, and standing after that fashion) which escaped the zeal of our Reformers, were made presidents for our railing and worshipping the Altar, or some thing on it, or at least for our superstitious turning of it altarwise, and cringing and ducking to it, [Mr. Newcomens *Sermon on the 5. of November*, printed 1642. pag. 27.] Those few Images that escaped the statute of King Edw. against the same, [Vide *the statutes of Edw. the 6. An. 3. c. 10.*] were made examples for other Churches to have the like, and were new trimmed, scoured, and painted, as is manifest in most Cathedrals, and Collegiate Churches & Chappels; our maintaining of Prelacy, and too indulgent favours to the Papists, caused them to hope still for our reconciliation to Rome, [Vide *Cent. Pol. & Newcom. in his Sermon*, ut *supra*, pag. 29.] And therefore we have in all times had so many reconcilers, who laboured to joyne Popery with Protestantisme, seeing already the true Ministers were too far obliged to Antichristian Prelates, as Cassander, Andreas Frisius, Bartholomew Nervus, Seta vius, Modestus, he that proves the Hugonets of good right to be members of the Roman Church, [Vide *Doctor Chalonsers Sermon ut supra*, pag. 122.] Francis de Sancta Clara, Manwaring, Mountagu, Haywood, Heylin, Cossens, Pocklington, and that archleader of this rabble of Arminians, or Antichristians, if you please, for they would not have the Pope to be Anti-



christ, but allow the church of Rome a true Church, contrary to the doctrine of this Kingdome, [Vide the Homily of perill of Idolatry, the prayers for the 5. of November set out by King James,] who were so strict for bowings, crossings, kneelings, coaps and surplisses, and so zealous for Altars, raylings, candles, and other Popish ceremonies, depriving, excommunicating, imprisoning, and banishing those godly persons that opposed them herein: But as God in the old Testament forbids sowing melling, and wearing garments of linswoolfe, *Deut.* 22. 9, 10, 11. So Eliah prohibites serving God and Baal, *1 King.* 18. 21. Christ will not have God and Mammon joyned, *Marke* 6. 24. nor Saint Paul Iudaisme with Christianity, *Gal.* 5. 1. For, as before, when it was joyned with Paganisme, it brought forth that deformed brat of Samaritanism, so now of Turcisme; for a Jew, a professed Christian, and a Pagan, were the compilers of Mahomets damnable Alcaron, [Mahomet compiled his Alcaron by the help of Sergius a Monk, John of Antioch an heretique, and a Jew a Magitian: Vide Smiths arrow against Atheists, Purchas Pilg. Fox acts and mon. vol. 1. pag. 676. printed 1610.] in the primitive times it brought forth semipelagianism, and Semiarianism; and in our dayes, what monsters hath it produced? for too many have been of Herods mind, at the same time to build a temple to God, and Cesar, to beautifie Pauls, and erect the Queens chappel for the Masse, and to compound popery with our Religion, make traditions an Appendix to the Word, and stricter to enjoyn ceremonies then Gods commands.

But this devilish policy hath still in all ages bin resisted by the godly, and though worldly princes may think hereby to secure their estates the better, yet are they greatly herein deceived: For, first hereby they bring the judgements of God on themselves, and their kingdomes, because they retain not the love of the truth, but depart from Christ to Antichrist; (as hath already been shewed) yea, God himself affirms theres no peace to the wicked, *Isa.* 48. 22. and 57. 21. [Ac. proinde ne copulemini cum illis, aut consortium habitote, sed fugite. Jun. & Trem. in locum.] for punishment lieth at the doors of sin, and inseparably follows it as the wages thereof, *Gen.* 4. 7. *Rom.* 6. 23. [Impossibile est esse culpam in aliquo, quin ad ipsam poena inseparabiliter sequatur. Bonavent.] Secondly, hereby they bring themselves, crowns and people, under the Popes girdle, his jurisdiction and tyrannie; nay, under Satans power, who rules in all the children of disobedience, *Ephes.* 2. 2. and *2 Tim.* 2. 26. and who so serves him, shall be tormented by him in the lake that burnes with fire and brimston for ever, *Rev.* 19. 20. and *Matth.* 25. 41. Thirdly, by working us to agree with them in some things, by degrees we shall be brought with them to agree in all, as a just judgement of God on us for detaining the truth in unrighteousnesse, and not receiving the love of it, *2 Thes.* 2. 10. 11, 12. 3. *Rom.* 1. 18, 19, 24. &c. and from losing our first love, we shall come to lukewarmnesse, thence to coldnesse, senselesnesse, Atheisme, and to a reprobate

minde,

minde, and wilde affections; and what can be lookt for then, but misery and destruction, as was well declared by a learned Doctor, in the beginning of your reign, to the University? [*Doctor Chuloner, in his Sermon, No peace with Rome, printed 1629. p. 133.*] those times he called dangerous, (and yet many of our false doctrines were not then broacht, nor superstitious ceremonies openly practised and maintained) wherein too many did fall from coldnesse, to benumbednesse; from slacknesse to defection; from indifferency to senselesse, and to a loathing of all religion; yea, to a hating of the truth, and to a Persecuting of the professors, and practisers thereof: we have, as Beza, [*Beza's Letter, printed in English at the end of the Advertisement to the Parliament, 1572.*] feared, begun in the Spirit, in our Reformation in King Edwards dayes, but with the Galatians, we fall back again, and end in the flesh, cleaving to trifles and trash of mens traditions; like the Pharisees, whose rule was tradition, and practise a voluntary austerenesse, [*Vide Godwins Jewish antiquit.*] and under the colour of Religion, and pretence of devotion, they did slay and kill the Prophets, thinking thereby to do God good service: *Joh. 16. 2.* and *Acts 4. 18.* and *7. 58.* so have our Popish and ambitious Prelates, like their predecessors, under pretence of Gods service and zeal for his glory, persecuted the Orthodox Ministers, and professors of Christianity, because they consented not to their traditions, humane inventions; yea, doctrine of Devils [*Singuli suae omnes vires contulerunt conspirarunt q̄, ut signis sermone opere in tantam pernitiem, &c. At q̄, hac temporū nostrorū descriptio.* *Iun. in Apoc. 16. 13.*] for so he calls abstinence from meats & marriage (which savour one would think of great mortification) *1 Tim. 4. 1. 3. & Col. 2. 16. 20.* yet no better terme will be allowed those ancient traditions (vented in the Apostles dayes, and long before practised lawfully by Gods commands:) For as the Gentiles in their Idol-worship sacrificed to Devils, *1 Cor. 10. 20.* and Jeroboam in his wil-worship, ordained Priests for Devils *2 Chro. 11. 15.* so Saint John tells us, there should be such in the Church of Christ, who should forsake the true service of God in spirit, and should worship devils, *Rev. 9. 20.* for Antichrists kingdome was to be managed by the spirit of devils, *Rev. 16. 13. 14.* and therefore Rome, sometimes a glorious Church, is proclaimed by an Angel to be an habitation of devills, *Rev. 18. 2.* and those who worship the Beast and his Image, or take his mark, follow him in doctrine, or discipline, in his traditions and ceremonies, and persecuting those that oppose them as he doth, are surely ruled by the same spirit, though the Devill in them be transformed into an Angel of light, and they make shew of being the Ministers of righteousness, yet God hath, and will discover them every day, more and more, and their end shall be according to their works, *2 Cor. 11. 14. 15.* We have borrowed our discipline, service, traditions, and ceremonies from them, and they, the Word testifies, had them from Satan, witnesse our canon law, Episcopacy, and that Hierarchy, our book of common prayer, our licencers for marriage,



age, meats, our feasts, holy-dayes, our crossings, cringings, coaps, surplisses, candles, altars, corporasses, organs, singing-men, vicars choralls, processions, &c. For Anastatius *an. 401.* decreed men and women should stand at the Gospell, and why not at any other part of the word as the Jewes in Ezras dayes, *Nehem. 8.5.* Innocentius his successour in the Romish sea consecrateth oyle? [Vide at large Dr. Chaddertons table of the Church and Mon. of the succession of Patriarchs and Prophets, Judges, Kings, Emperours, learned and holy Fathers, Conncels, persecutions, heresies, printed at London, 1572. Vide Platina de vitis Pontificum.] And Zozimus the next Bishop the paschall candle at Easter.

Leo the sixt made the Masse a sacrifice, *Anno Dom. 444.* And Hilarius his successour hath the Crosse in reverence, *An. 465.* Not long after, Agapetus confirmed Procession on Holydayes about the yeare 535. and Vigilius (his successor save one) instituted the feast of the Purification of the Virgin, whence sprang our Churching of women, he ordained candles to burne at the saying of Masse, but especially on that day. Gregory the Great was the compiler of the Masse-booke, and especially invented the *κίεε ἡλίσων*, and the Allelujah therein; his successour Sabinian, *An. 605.* brought in lampes, and Bells into Churches. And as Higinus long before brought in Godfathers at Baptisme, so Theodatus superstitiously forbad Gossips to marry, *An. 615.* Boniface the fifth, established Sanctuaries, and his successour Honorius prayers to Saints, *an. 623.* Pope Martinus brought in creame, and shaving, and Vitellianus shortly after in all Cathedralls, ordained singing and Organs, *an. 657.* Benedict the second, calls himselfe Christs Vicar, and decreed Coaps and Surplises, and vestments for Priests, *an. 687.* Pope Sergius brought in *Agnus Dei* into the Masse; and shortly after, John the 6. portureth tombs and garnisheth altars. Gregory the third, instituteth Masse for the dead, *an. 731.* and after him Paschalis ordaineth veneration of Reliques, *an. 816.* Clemens the third, brought singing cakes into the Masse, and Pope Innocent the third, hang'd up Christ in a Box, shortly after Innocent the fourth commands adoration of the Sacrament, *an. 1243.* about which time came in that grosse error of Transubstantiation. Damasus brought in *Gloria Patri* to be added to the Psalmes, and they to be sung by turne, as in Cathedralls they are still with us used. [Platina de vitis Pontif. Damas. 1.] Pope Marcus would have the Nicene creed sung after the Gospell. [Platina in vita Marci primi.] Anacletus thought fit the Priests and people should salute one another, with the Lord be with you and with thy spirit. [Jacob. Manlius and Ainsw. proving that the Ministers ans. insufficient.] Telephorus ordained the fast wee call Lent, [Platina in vita Teleph. & Calist. 1.] and Calistus the fasts call'd Imbring weeks or dayes: and Innocent the third, [12 decretal. Greg.] commanded fasts on holy dayes as Silvester the first before, [Bergomensis lib. Concil.] required fasting from flesh Wednesdays, Fridays, and Saturdays weekly, Pope Felix the third, made holy

holy the day of the Archangell, [*Bergomen. ut supra.*] and Boniface the eight shewed like honour to the foure Evangelists. [*Fasci. temp.*] Constantine Pope ordained adoration of Images, *an. 707.* [*Chaddertons table, ut supra.*] Boniface the first obtained by bribery (at Phocas hand who murdered his Lord and Empe-  
 rour) to be received as chiefe and universall Bishop over the Church, [*Fox Acts and Mon. Vol. 1. pag. 108.*] and Boniface the second appointed a rood loft to sepa-  
 rate the Chancell from the Church. [*Ainsworth ut supra.*] But at last came the Councell of Trent, who received all traditions and ceremonies then in use in the Church, with equall affection and reverence as they did the holy Scriptures, [*Vide Concil. Trident.*] yea and punisht the violation of them with greater pe-  
 nalty; so that though men did walke blamelessly with Zachary and Elizabeth in the commands of God, and were without spot in the world, yet if they would not acknowledge the Pope for Peters successour, and the head of the Church, then were they heretickes and no true members thereof. [*Bellar. lib. 3. de membris Ecclesie & cap. 19.*] Thus this Apostaticall Church is become the habitation of  
 Devills, and the hold *Rev. 18. 2, 3.* of every foule spirit, and a cage of every un-  
 cleane and hatefull bird, for all Nations have dranke of the wine of her fornication, and this Kingdome especially, to whom shee hath granted the title of de-  
 fender of her faith, and as we have still (since Reformation) maintained and al-  
 lowed of the title, so also have we still retained and observed her reliques and  
 rites, as next heire of Romes constitutions, [*Ainsworths booke, called Counter-  
 payson, pag. 236.*] as one calls us, so that the Papists insult, and say [*Pap suppl. An. 1604. Reason of Religion. 13.*] that from their treasure house the Religion  
 now establisht, hath learned the forme of Christning, marrying, Churching of  
 women, visiting the sicke, burying, and sundry other like, as the bookes transla-  
 ted out of theirs doe declare, yea almost all things saith learned Ainsworth in their  
 Liturgie, are done according to the doings of that spirituall Egypt, the Romish  
 Church wherein they dwelt; [*Ainsw. ut supra, pag. 236.*] they have imitated  
 her worship, orders, ceremonies, &c. retained her Ministry, Prelacie, Courts and  
 Canons; onely the Latine is turned into English, and some grosse superfluities  
 left out: nay with them they have persecuted and killed those that opposed  
 them, 'tis excommunication *ipso facto*, to speake against any of these, when it is  
 but a pecuniary mulct to abuse Gods word and Ordinances. [*Vide the 12. first  
 Canons made at Lond. 1603. and the Statutes against swearing made in your Maj.  
 reign*] By reason whereof the truth have been evill spoken of, and the professors  
 thereof scorned, derided, punisht, destroyed, yea still to this day doe they perse-  
 vere in these sinnes with fained words, beguiling souls, and through covetous-  
 nesse, making Merchandize of them, but their damnation who wilfully persist,  
 slumbreth not, their judgement lingreth not; [*Dens enim suos electos ab istis er-  
 roribus liberabit & injustos illos semel destruet. Beza in 2 Pet. 2.*] God hath begun



to disgrace them and plague them, and we also for partaking with them in this sin, and for not departing out of Babylon as we were commanded, *Revel. 18. 4.* your Majesty have they taken in their pit, and made you the head of their Army, to war against the Saints; and your owne conscience can best tell the sins and miseries whereinto they have led you, to the reproach of your Honour, the hazard of your person, the hatred of your people, the losse of your estate, the ruine of your subjects, cities, ships, castles; and certainly, without repentance, to the destruction of your soul (if this, after all other warnings, be despised, which God forbid,) and to the no lesse losse, of both your leaders, and followers then of their souls also, in the infernall lake, though some may have a fewer stripes then others sinning ignorantly, *Luke 12. 47.* [*Ignorantia pura negationis excusat à tanto lucet non à toto* Aquinas *Sum. 12<sup>ua</sup> q. 74. Ar. 1. 2<sup>m</sup>.*] which in part excuseth.

O, then dread sovereign, as the Embassador of Christ, (who hath all power given unto him, both in heaven and in earth, and is the searcher of the heart and reins, to whose sight your inmost thoughts, *Heb. 4. 13.* are naked and open, and who shall be, and is the Judge of the world;) In his stead, I beseech you, by the tender mercies of God, and in the bowels of Iesus Christ, to be reconciled unto God, *2 Cor. 5. 20.* For, the axe of Gods justice, is now laid to the root of the trees, and every tree which brings not forth good fruit, shall be hewed down and cast into the fire, *Mat. 3. 10.* I wot, that through ignorance, you and many thousands more of this kingdome, have continued in these sins; that so God might fulfill what before he decreed and revealed, that the kings of the earth, *Rev. 17. 10, 11, 12, 13.* should have one minde, to give their power and strength to the Beast, untill the Words of God be fulfilled, and they had warred against the Lamb, which is Christ in his members, and the Lamb should have overcome them, which seeth now by experience you may find true. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, and he shall send Iesus Christ to judge both quick and dead, who will then destroy every one that will not hearken to his Word now, *Act. 2. 19, 20, 21, 22, 23.* that so your Majestie may be one of those ten hornes forepropheied of, *Rev. 17. 16.* who should hate the whore, make her desolate and naked, eating her flesh, and burning her with fire: [*Ut enim hi prius exceciperpenderint à nutu bestie meretricem atollentis, sic postea dicitur fore, ut resilient discessionemq. faciunt ab ea mutatis in melius animis per Dei gratiam & misericordiam. Iun. in locum.*] the fulfilling of which deed, and word, is now in agitation, and every day shall more and more be promoted; [*Hujus autem facti, atq. eventus complementum in dies provehitur hoc nostro seculo. Idem ut supra.*] Come out then from amongst their society and friendship, as now in person (blessed be God) you have begun, *Rev. 18. 4.* and touch no unclean thing; partaking with them in any of their sins, or errors, and then God wil

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will receive you into his favour, and will be a father unto you, 2 Cor. 6. 17. and you shall be his son. Let the times past of your Majesties reign be sufficient, to have wrought the will of the Papists, (whilest they by your abused power, oppressed your subjects in their liberties and consciences, persecuting their persons) and run no longer with them in the same excesses of their wickedness, 1 Pet. 4. 3, 4. but with Josiah, humble your selfe for your sins past, and let your heart melt into griefe, in regard of them, and produce the true fruits of godly sorrow as the Corinth: 2 Cor. 7. 9, 10, 11. did, both for your selfe, and others; as first, a care of advancing the Gospel, and preaching thereof, in purity and power; to which end, let me entreat your Majesty, to hearken to the humble petitions and desires of your Grand Council, for the abolishing of Episcopacy, and that Hierarchy, which is the seat of the Beast, the pillars that uphold him, [Vide Mr. Cotton on the seven Viols.] and which hath been the seminary of all our miseries, and of the great contempt of Gods word; then let care be taken that a learned and religious Ministry be placed in every parish in the kingdome, and that speciall choice be made of the Ministers in every parish by the Congregation, that so having beene chosen by them, they may be presented unto, approved, and consecrated to that Office, by the Presbyterie, being found fitting for the same, Acts 6. 3, 4, 5, 6. Then thirdly, let Advowsons, Patronages, and Impropiations be taken away, as meere Antichristian, simoniackall, invented onely to fill the Popes Coffers, [Fox his Acts and Monum. vol. 1. pag. 7. printed 1641.] Let all Pluralities both of Livings and Lecturies, Vicaridges, and Donatives, be made void, as things contrary to the word of God, Acts 20. 28. [*το ποινω, in the singular number, viz. the particular Congregation over which the holy Ghost hath made them Bishops*] and tythes, (which without doubt, either in specie, or inequality are due to those Ministers alone that preach the word of God) be paid, without fraud or deceit, according to the Apostles, yea, Christs ordination, 1 Cor. 9. 14. [*Ουτω δε ο κυριος διεταξε 4. 60.*] for otherwise, God must be robbed, or the Countrey, when men pay tythes to those who deserve it not, nor to whom it doth not belong: for, if tythes be due *jure divino*, as it seemes they are, by the payment of them before the Law, Gen. 14. 20. & chap. 28. 22. [*It was a signe of homage and thankfulness to God, for as tribute is paid to Kings for their attendance on the affaires of the Common-wealth, so tythes were paid in the Law, being holy an heave-offring to the Lord, so Levit. 27. 30. unto the Leviticall Priesthood, and before the Law paid unto Melchisedek, who was a type of Christ, and so to his Ministers who are after that order, Heb. 7. 4. &c.*] then is it not in mans power to take them away from the owners; and if they be not due, then is it an heavy exaction, and grievous oppression on the Commonwealth, that poore men should pay so much out of their estates, without just cause. Fourthly, let there be a more equall division of Parishes, and sufficiency of maintenance be allowed to one, or



more Ministers, according to the multitude of the severall Congregations, as it was in the Apostles dayes, *Phil. 1. 1. & Acts 8. 14. & 4. 35.* Fifthly, let your Majesty passe the Bill against scandalous Ministers, and for the confirming the Assembly of Divines, and passe an Act for the allowance of the Directory, and another Act for setting up the Presbyterian Discipline, as shall be agreed on by the Assembly of Divines, and approved of by your Parliament. Let the solemn League and Covenant be taken by your Majesty, and enjoined, [*As Josiah enjoined, and made all that were present in Israel to sweare to serve the Lord, 2 Chron. 34. 33. Addixit quemque, idest, regia sua auctoritate obstrinxit, compescuit adhibendo severitatem disciplinae, Trem. & Jun. not. in loc.*] and bee tendred to your whole kingdome, and let such as refuse be punished, as the wisdom of your Grand Councell shall think fit, as they did in good King Asas dayes, *2 Chron. 15. 9, 10, 11, 12, 13, 14, 15.* Let the Sacraments and Censures of the Church be administred purely, according to the word, and in the plaine simplicity thereof, without any humane inventions, superstitious Ceremonies, or Popish kneeling, Crossings, [*As was petitioned for in Queene Elizabeths Reigne, by the godly Ministers*] Let the severity of Discipline be practised on the despisers, and contemners of Gods holy word, and Ordinances, *Heb. 12. 25. & 2 chap. 1, 2, 3. Deut. 18. 19. & Luke 10. 16. & Mat. 18. 17.* and let men be made constantly to frequent their Churches early, on paine of the Laws, and other Ecclesiasticall censures: if those will not serve, *Deut. 12. 5. Prov. 8. 34. Nehem. 13. 21.* Let your Majesty take speciall care that Antichrist be perfectly rooted out of this kingdome, both head, and tayle, *Rev. 14. 9, 10.* And lastly, let men be enforced with some severer penalty, to sanctifie the Lords day, our Christian Sabbath, both in publique and private, *Nehem. 13. 17. &c.* and let a day of humiliation be set apart for our former contempt of Gods word, and horrible prophaning of his day, *Levit. 26. 40, 41, 42. & 2 Kings 22. 13. Ezra 9. 1, 2. &c.* and then let both your Majesty, and people, confesse all your sins unto God unfeinedly, but those especially wherein the kingdome hath beene remarkeably guilty, and for which God hath sent his judgements on us. Thirdly, let us all be angry with ourselves, [*Qui peccasset peccasse poen. est innocens*] for our offences, as being a foolish and ungratefull people, *Esay 1. 4. Jer. 7. 28.* who have thus requited the Lord, rendring him evil for good. Fourthly, let us feare for the time to come the dreadfull Majesty of God, *Jer. 5. 32. & Mat. 10. 28.* against whom we have sinned, and tremble at his word, and his judgements whilst they hang in his threatenings, before the sentence come forth, *Ezra 9. 4. & Esay 66. 2.* fearing to dishonour God, because we love him, *Psal. 130. 4.* and tremble at his word, out of conscience to the justnesse, holinesse, and goodnesse of it, *Rom. 7. 12. & Psal. 119. 94.* and in love, and obedience to the Commander, *Gen. 39. 9.* Fifthly, let us vehemently and sincerely desire to be rid of the guilt, and punishment of our sins,

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sins, *Psal.* 6. 3. & *51.* 14. & *77.* 1, 2. and to be reconciled unto God by the blood of Christ, *Psal.* 143. 1, 2, 6, 7. *Acts* 2. 37. *Psal.* 42. 1, 2. and to obtaine sanctification throughout, both in soule, body, and spirit, *1 Thes.* 5. 23. *2 Cor.* 7. 1. And sixthly, let us be zealous of his glory, *Revel.* 3. 19. *Tit.* 2. 14. and to promote his Gospel, and declare the same by our high esteem of the preaching of his word, and love therunto, which we must declare foure wayes.

First, in the manner of receiving it, we must not heare it as a prophane history, for novelty of matter, as the Athenian did Saint Paul, *Acts* 17. 21. nor for carnall delight, as those who heard the Prophet, *Ezek.* 33. 32. nor rashly and foolishly without preparation or devotion, *Eccles.* 5. 1. but we must come to it with pure and prepared hearts, *James* 1. 21. laying aside all filthinesse and superfluity of naughtinesse, and receiving it with meeknesse; and as St. Peter adviseth, we must lay aside all malice, and all guile, and hypocrisie, and evill speaking, *1 Pet.* 2. 1, 2. And as new born babes desire the sincere milk of the Word, that we may grow thereby, hungering after it, as the food of our souls, delighting in it, and exercising our selves therein constantly, *Psal.* 1. 2. our souls should break for the longing desires it hath thereunto at all times, *Psal.* 119. 20. even in affliction and persecution, we must not go back from the commands of his lips, but with Job, *Job* 23. 11, 12. we must esteem the words of his mouth more then our necessary food, our feet must hold fast his steps, and keep his way, and not decline on either side; receiving the Word from his messengers, as if he himself had spoken immediatly to us from heaven, as the Thessalonians heard Saint Paul, *1 Thes.* 2. 13. highly prising the powerfull preaching of the Word, as our lives, *Deut.* 32. 47. better then thousands of silver and gold, *Psal.* 119. 72. 111. and sweeter then honey, or the honey combe, *Psal.* 19. 9, 10. accounting all things as dung in comparison hereof, *Phil.* 3. 8. It should be our inheritance, and the very rejoycing of our hearts, *Psal.* 119. 111. which we should delight in; his commands should not be grievous to us, *1 Joh.* 5. 3.

Secondly, we should not only sincerely and sensibly grieve for our own failings and transgressions against the Word, (with S. Paul, crying out, O wretched men that we are) *Rom.* 7. 24. but also we should bewail other mens despising and contemning of the Word and Gospel, and not keeping of it, as the King after Gods own heart did, *Psal.* 119. 136. rivers of water ran down his eyes, because they kept not Gods Law: Thus also did those marked by God for his own, in the publike destruction, *Eze.* 9. 4. even they did sigh and cry for the abominations that were done in the land. Also we must grieve for the famine of the Word, or want of successe in the use of it, when we do enjoy it, *Amos* 8. 5. fainting for thirst of this water of life, and pining for lack of this bread of life, *Psal.* 42. 2, 3. yea, lastly, taking a holy revenge on our selves, with zealous Ezra, both for our own and others sins, who rent his garment and mantle, and pluckt off the hair of his head,



and of his beard, and fate down astonished, *Ezra. 9. 3, 4.*

Thirdly, we must declare our love and fear of the Word to all and every precept therein, loving the glasse of the Law, that shews us our spots, as well as the doctrine of the Gospel, that divulgeth Christs righteousness to cover them, [*Nam quod in uno latet, in altero patet, ejusdem sunt verba authoris, & potentia,*] we must delight as well in the purges and corrasives of Gods judgement, and threatenings, as in the cordials and leatives of his free grace, and glorious promises, *Psal. 119. 86. 128.* approving and commending those Ministers that sharply reprehend our sins, as Saint Paul did St. Peters, *Gal. 2. 11, 12, 13, 14.* compared with that of *2 Pet. 3. 15.* and pondering of the words we hear *Luke 2. 19.* hiding them in our hearts, that we may not sin against God, *Psal. 119. 11.* but may redresse our wayes, by taking heed thereto, *Psal. 119. 9.* and may prove his will, and do what is acceptable in his sight, *Ephes. 5. 10, 11.* learning the truth, that we may be delivered from the slavery of sin, *Joh. 8. 32.* that it raigh not in us, *Rom. 6. 12. Isai. 52. 7.*

Lastly, let us so love the Word, that we love fervently the messengers that divulge it, *Rom. 10. 15.* receiving them as the Angels of God, even as Jesus Christ himself, *Gal. 4. 14, 15.* as the Galatians did, being ready to do any possible courtesie for them, and esteeming of them highly for their works sake, *1 Thes. 5. 13.* and *1 Cor. 16. 10, 11.* giving them double honour, *1 Tim. 5. 17.* obeying them in the Lord, and submitting our selves to them that watch for our souls, *Heb. 13. 7. 17.* receiving them in the Lord with all gladnesse, holding such in reputation, *Phil. 2. 28, 29.* and communicating to them in all good things, *Gal. 6. 6.* Also we must love and honour those that are begotten by the Word, *Psal. 15. 4.* and *5. 1.* and *4. 20, 21.* and separate our selves from the wicked, that may hinder us from keeping it, *Psal. 119. 115.* and *101. 4, 5, 7.* hating and forsaking all our former ill courses and sins, to keep this Word, *Psal. 119. 101.* and *Tit. 2. 12, 13.* and *1 Pe. 4. 1, 2, 3, 4.* yea, all our old companions, or followers, forsaking all to follow Christ, and obey his Gospell, *Luke 14. 26. Mat. 16. 24. Mar. 10. 21. 28.* that so this Word may work in us an awfull reverence of his Majesty and presence; that we may fear the glorious and fearfull name of the Lord our God, *Dent. 28. 58.* to stand in aw and sin not, humbling our selves in dust and ashes when we hear him speak, as Job did, *Job 42. 6.* and Abraham and Habbacuk *Gen. 28. 27.* and *Habb. 3. 16.* and rightly considering of his presence, and justice, to cause us to walk before him, and to be upright, *Gen. 17. 1. Mich. 6. 8.* doing justly, and loving mercy, walking humbly with our God, abtaining from all sin, *Prov. 3. 7.* and the appearances thereof *1 Thes. 5. 22.* Lastly, let us use his Ordinances with zeal, sincerity, simplicity, fear and faith, as did Levi, *Mal. 2. 5.* who feared the Lord, and was afraid before his name; for the Law of truth was in his mouth, and iniquity was not found in his lips; he walked with God

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God in peace and equity, and did turn away from iniquity; and then, when we love and fear his Word, and tremble at his glorious presence, we may be assured his feare is in our hearts, and his covenant of peace shall be with us, he will never depart, nor turne away from doing us good, nor shall we depart from him, *Ier. 32.39,40.* he will rejoyce over us to doe us good, he will assuredly reward us with grace and peace here, *Prov.13.13.* and with glory and peace hereafter; *Luke 11.28.* which the God of grace, peace, and glory, send unto us all, and to your Majesty in particular, and that for his sake, who is our peace, and eternall King of glory, Jesus Christ our Lord; To whom with the Father, and the Holy Ghost, be rendred as due is, All honour and glory, power and praise, world without end, Amen.

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Major. { *To joyne in friendship, much more in marriage with Idolaters, is a great sin, and brings the judgements of God upon a man or Nation.*

Minor. { *But we have joyned not only in friendship, but marriage with Idolaters,*  
 Concluf. { *Ergo, We have greatly sinned, and justly brought Gods judgements on us.*

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*Major proved.*

**G**OD the Creator of all things, the supreme Lord of heaven and earth, having shewed the severity of his justice on the Angells that *2 Pet.2.4.* sinned, whom he spared not at all, but cast them downe to hell, and delivered them into chaines of darknesse, to be reserved unto the judgement of the great day (in regard they willingly rebelled against him without any others sollicitations, and repented not of their wickednesse, but being full of malice set themselves as enemies against God, and his creatures) yet in the meane space they have loosenesse and liberty to range abroad in the world, and to goe about seeking whom they *1 Pet 5.8.* may devoure; which liberty, God permitted unto them, to tempt and try our first parents, thereby to declare his justice and mercy, and Satans malice and cruelty, and though one Devill be principall, yet hath he many partners, which are called his *Mat.25.41.* angells, all of them uncleane and malicious spirits, by whose suggestions and deceit, our first parents being overcome, whereas they were promised to *Gen.3.5.* be as Gods knowing good and evill, fell by this means into corruption and misery, and became like devils, without *Eph.2.12.* God in the world, subject to the horror of Gods wrath, and to eternall condemnation; for which offence of the devills, God presently sentenceth him, he having done to [*Hic Deus statim ad ferendam sententiam venit, quia nullus est diabolus*



*aut transferendi crimen aut recipiendi locus* Trem. & Jun. in loc.] accuse for this fact, *Gen. 3. 14.* nor place to repent; therefore forthwith judgement passed on him as the onely author of sinne, although the Serpent also is punished, as the instrument hee used therein, *Gen. 3. 15.* The substance of which curse Moses describes in these words, I will put enmity between thee, and the woman, and between thy seed, and her seed, it shall bruise thy head, and thou shalt bruise his heele. By which sentence, he brake the cursed amity between men and devills, and between the Serpents seed, (that is wicked men and reprobates who are named the sonnes of Beliall, *Deut. 13. 13.* and *1 Jo. 3. 10.* and of the devill) and the womans seed (that is Christ and his Church, even all that should beleve on him, who are Eves seed and Abrahams seed by faith) *Gal. 3. 29.* and denounced Satans overthrow and destruction in respect of his power and workes, *Jo. 12. 31.* and *1 Jo. 3. 8.* for the head being bruised, strength and life is perished, and so the Jewish Doctors expound it. [So its in *thargum Jerusalem. vid. Ainsworth in loc.*] The womans children shall be cured, but thou, O Serpent shalt not, for though Satan should bruise Christs and his childrens *Heb. 2. 13.* heele, surprising them by affliction, troubling them with temptations, bringing on them persecutions and death, (with all that will live godly in Christ Jesus must suffer.) Yet as Christ hath crushed his head, and dissolved the worke of the devill, spoiled principalities, *Col. 2. 15.* and powers: so also shall all his people, (who resist him stedfastly in the faith) *1 Pet. 5. 9 vers.* prevaile against him, the God of peace shall shortly bruise him under their *Rom. 16. 20.* feet. Untill which time God hath proclaimed open warre to all his people against their *Ephes. 6. 12.* spirituall enemies, the world, the flesh, and the devill, their presse-mony they received in Baptisme, and there they promised to fight under his banner faithfully unto their lives end. By which promise according to Gods ordinance, they are obliged to forsake al fellowship, *Eph. 5. 7.* and communion with the wicked, seeth the love of them is *1am. 4. 4.* enmity with God, for such is the friendship of the world, *1 Jo. 2. 15.* as God by his owne example teacheth, who for the good and preservation of his Church, cast forth that *Gen. 4. 14, 15.* wicked one (the first seed of the Serpent, and eldest son of Satan) who slew his righteous brother, and gave *Gen. 4. 25.* Seth unto Eve, the mother of all living, for the encrease and propagation of the Church, which was from time to time (during the old world) propagated and governed by ten holy Patriaks in their *Gen 5 per totum*, generation, who were by Enoch, *Iude epist. 14, 15. vers.* a Prophet of Gods warned [Ainsworth in the communion of Saints, chap. 8.] not to joyne with the wicked seed of Caine, in regard God would destroy them in the appointed time: But the sons of God being ensnared through their owne lusts, and enticed by the externall beauty *Gen. 4. 22.* [Idest *amamam speciosamq, hic enim jam invaluerat insana ambitio forma.* Trem. & Jun. in loc.] of the daughters *Gen. 6. 1, 2.* of men, (Satan tempting them thereunto) would neither

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neither hearken to the word of God prohibiting their ungodly friendship and marriages with Cains Idolatrous progeny, nor yet would they be ruled by the motions of his good, *Gen. 6. 3.* spirit in them, striving against that sinne, but being besotted with the beauty of women, [*Modo forma placuisset sibi uxores adiungebant nulla fide aut pietatis ratione habita seque intrudebant temere in conjugia & infidelium necessitudinē.* Jun. in *Gen. 6.*] and covetous after wealth and honour of the world wherein Cains posterity, *Gen. 4. 22.* excelled, they tooke them wives even as their lust led them, [*Gen. 6. 2. They followed their owne affections, and chose to themselves wives not regarding the counsell of their godly parents, nor the will of God who forbade such prophane marriages.* Ainsw. in locum.] and so grieved and quenched his Spirit, whereupon he set the world a determinate time or space for them to repent otherwise he would for this and other sinnes destroy them all, *Gen. 6. 1. 2. 3.* for Naamah, the sister of Tubalcaine was so, *Gen. 4. 22.* [*The Heb. Doctors say of this Naamah, that all the world wandred in love after her: and that of her were borne evil spirits into the world.* Ainsw. in locum.] named by reason of her excellent beauty, and then began this poyson to infect the world which could not be purged out but with the flood. For the sonnes of God (which should be one spirit with the Lord) hereby became flesh, corrupted their wayes, which brought a flood upon *2 Pet. 2. 5.* the ungodly. Therefore Solomon the wisest of men, tells us, *Prov. 29. 27.* and that by the Spirit of God, that an unjust man is an abomination to the just; and he that is upright in the way, is abomination to the wicked. What friendship or marriage, can there be, where abomination and hatred abides? Jehu *2 King. 9. 22.* tells Joram, there can bee no peace so long as the whoredomes of his mother Jezabell and her witchcrafts were so many. The godly are made light, the wicked *Ephes. 5. 8.* are darknesse. Christ dwells in the *2 Cor. 13. 5.* one. Satan *Eph. 2. 3.* in the other. The one are made righteous by faith, yea the righteousness of *2 Cor. 5. 21.* God in Christ. The other are unrighteous, yea full of all unrighteousnesse, *Rom. 1. 29.* The one are the sonnes of God, *Jo. 1. 12.* the other children of the Devill, *Job. 8. 44.* Hence followeth St. Pauls sequell, *2 Cor. 6. 14, 15. &c.* Be not ye unequally yoked with unbelievers in friendship, viz. nor in marriage, for what fellowship hath righteousness with unrighteousnesse? and what communion hath light with darknesse? and what concord hath Christ with Belial? or he that beleeveth with an Infidell? and what agreement hath the temple of God with Idols? For yee are the Temple of the living God, as God hath said, I will dwell in them, and walke in them, I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch no unclean thing, and I will receive you: And will be a father unto you, and ye shall be my sonnes and daughters, saith the Lord Almighty: yea there is blessednesse pronounced to him that walks not in the counsell of the *Psal. 1. 1.* ungodly, nor stands in the



way of sinners, nor sits in the seat of the scorner. Therefore saith the wise King, *Prov. 4. 14.* Enter not into the path of the wicked, and goe not in the way of evill men, avoid it, passe not by it, turne from it and passe away, for [*Uti homo jejuno stomacho vix potest indormiscere sed subinde excitatur fame: ita sunt isti qui maleficia cibo & potui anteponunt ac proinde nunquam conquiescunt nisi ipsi perperaverint maleficia aut alios ad ea perpetranda: adduxerint.* Trem. & Jun. nota in locum.] they sleep not unlesse they doe evill. Either thou shalt act with them in sinne, or they will allure thee to act for them. Therefore David will have no familiarity nor company with them, but hates vain *Psal. 26. 4. 5.* persons, he will not goe with dissemblers, he hated the congregation of evill doers, he would not sit with the wicked; nay he will not have a wicked servant in his house, much lesse a wicked man for his friend, he will not know a wicked person, nor suffer him to live in his Kingdome, much lesse will he hug an Idolatrous wife in his bosome, *Psal. 101. 3, 4, 6, 7, 8.* For if their company and society be a sinne, much more is their friendship or marriage; therefore God sharply threatned that good King Jehoshaphat for joyning in friendship with Idolatrous Ahab, *2 Chro. 19. 2.* shouldest thou helpe the ungodly and love them that hate the Lord, therefore is wrath upon thee from the Lord. And when hee would not be reproved by the Prophet, but after Ahabs death joyned in affinity with his Idolatrous sonne Ahaziah. Eliezer prophesied against him, saying, *2 Chro. 20. 37.* Because thou hast joyned thy selfe with Ahaziah the Lord hath broken thy workes. For long before this had God commanded the Israelites utterly to destroy all Idolaters, whether they were of the cursed Nations *Dent. 7. 2, 3.* of Canaan, with whom they were to make no Covenant, nor marriages with them, or of their owne people, or other Nation; nay though they were never so neare or deare unto them, as thy brother, sonne, daughter, wife of thy bosome, friend which is as thine owne sorte, they were to bee stoned to death, *Dent. 13. 6, 8, 9, 10, 15, 16.* And if it were a whole City that had committed this thing, the inhabitants were to bee smitten with the edge of the sword, destroying it utterly, and all that was therein, and to burn the City and spoyle thereof, with fire, this was to be done without pity or mercy. How then could they possibly joyne in friendship or marriage with those, they were commanded thus to destroy, without committing great wickednesse? How can a godly man chuse such a wife to be a helpe meet for him as *Gen. 2. 18.* a wife ought to be? therefore as a thing impossible to be done without sinne. The Apostle, *1 Cor. 7. 39.* [*Id est, religiose & cum timore Dei.* Beza nota in locum.] commands a woman to marry onely in the Lord, being of the same Religion and minde, and doing it in the feare of God, and to his glory. [*Cultus disparitas matrimonium prece lens impedit ne contrahi possit.* Aquil. sup. e. 59. 10.] The very Papists themselves tell us so much, that difference in Religion before Matrimony, hinders such marriage. For what communion is there be-

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betweene light and darknesse, but the greatest communion that is, is betweene man and wife. If he which is in the sight of faith cannot marry with an unbeliever, much lesse with an Idolater : And the Schoolemans reason is good, [*Cum conjuges in fide dissentientes prolem ad Dei cultum educare nequeant disparitas matrimonium precedens impedit ne infidelis cum fidei contrahere possit.* Aqui. ut supra.] Because there will dissensions arise betweene the married persons in what Religion the children begotten by them shall bee brought up. Nay there are more and better reasons, as namely : First, The will and glory of God, who requires us to be holy as hee is holy, *1 Pet. 1. 15, 16.* and hath severed us from other people that wee should be his, *Levit. 20. 26.* Now hee will have no Idolater nor unbelievers come nigh him, nor shall they stand in his sight, he hates them, and therefore hath no affinity with them, *Psal. 5. 4, 5.* Now wee ought to be perfect, as our Father in Heaven is perfect, for hee hath not called us unto uncleannesse, but unto *1 Thess. 4. 7.* holinesse, that so he might marry us in *Hosea 2. 19.* faith, wee performing the Covenant wee betrothed with him, of making no Covenant or League with the wicked, nor giving, nor receiving marriages from them, as he required of the Jewes ; the equity whereof belongs to us, for on the same conditions is the Covenant made with us, *2 Cor. 6. 17.* Come out from among them, and bee yee separate, saith the Lord, and touch no uncleane thing and I will receive you, and will bee a Father unto you, and yee shall bee my sonnes and daughters, saith the Lord Almighty. Secondly, God forbids this, lest by familiarity with wicked and Idolatrous persons wee should learne their wickednesse, and commit Idolatry with them, which God hath declared to bee unavoidable, *Deut. 7. 4. Exod. 23. 32.* Thou shalt not make marriages with them : the reason God gives, for they will turne away thy sonne from following mee that they may serve other Gods. And for this reason Solomon forbids *Prov. 22. 24, 25.* us friendship with a wicked man, lest thou learne his wayes, and get a snare to thy soule. As did the Israelites who were mingled among the heathen and learned their workes, and they served their Idolls which were a snare unto them, *Psal. 106. 35, 36.* [*Scandalum illis fuerunt quibus in multis inciderunt miseriis : sic septuaginta vertit, οκταδωκόντε* *Judg. 2. 12, 13, 14. invenerunt.*]

To prevent which Moses enjoynes, *Deut. 4. 3.* the Israelites, to look on Gods judgements executed on those who joyned themselves with the Midianitish women, and to remember Zimri and Cozby, for all the men that followed Baalpeor, the Lord thy God hath destroyed them from among you ; and lest wee should thinke this concernes us not, St. Paul remembers us with the same, *1 Cor. 10. 8.* shewing that these things happened unto them for examples, and were written for our admonition, on whom the ends of the world are come. Jehoram King of Judah, who would not take warning by his father King Jehoshaphat,



but not onely joyned in friendship as his father before, but also in marriage, with Ahabs wicked progeny, (an Idolater though no-Heathen) by her meanes, he did evill in the sight of the Lord, fell to Idolatry, and so lost the kingdome of Edom, who revolted from under him, yea, lost his God, his Religion and soule together; for, he walked in the wayes of the Kings of Israel, as did the house of Ahab, and the reason the holy Ghost gives, for the daughter of Ahab was his wife, 2 Kings 8. 18. And why did Ahab sell himselfe to worke wickednesse, but because Jezabel the daughter of Ethbaall King of the Zidonians inticed him 1 King. 21. 25. thereunto; yea, why did that godly governour Nehemiah contend with the Rulers, Nehem. 13. 23, 24, 25, 26, 27. revile the people, and smite certaine of them, and pluckt off their haire? was it not because they had married wives of Ashdod, of Ammon, and Moab, which were all Idolatrous, therefore he made them sweare they should not doe the like any more, and gives the reason *ab exemplo*, did not Solomon king of Israel sin by these things? yet among many Nations was there no king like him, who was beloved of his God, and God made him king over Israel, by his immediate appointment; neverthelesse even him, who was so wise, so beloved, so firmly stablisht and honoured, did outlandish women cause to sin, shall we theri [*Dissimulantes aut ferentes factum vestrum quod est contra sedus Dei quod rupistis & à quo improbe descivistis.* Trem. & Iun. not. in locum.] hearken unto you, to doe all this great evill, to transgresse against our God in marrying strange wives?

For, though great men for honour, wealth, fashion, or other respect may make sleight hereof, yet God counts it a heynous offence: so the Prophet Mal. 2. 11. Iudah hath dealt treacherously, and an abomination is committed in Israel and Ierusalem, for Iudah hath prophaned the holinesse of the Lord which hee loved, and hath married the daughter of a strange god, and what was this, but in joyning in [*Illegitima eorum connubia damnat tum propterea quod contra sedus Dei cum infidelibus inibantur, tum etiam quod contra fidem iuste uxori datam.* Iun. & Trem. not. in locum.] affinity with the Idolatrous Nation, and in that those of the Captivity had married strange wives of the people of the land? for which Ezra confesseth the Lord would be angry with them, Ezra 9. 2, 3, 14, 15. if they should continue in it, till he had consumed them, so that there should be no remnant nor escaping. The first hearing of this sinne, made this Scribe of the holy Ghost to rent his garments and his mantle, to pluck off the haire off his head and beard, for grieve, and to sit downe astonied with heavinesse and affliction, such holy zeale and godly sorrow was stirred up in him.

And indeed, every Christian ought so highly to be in love [*Cum sanctitatem adeo debuerat amare quisque, ut illius studio, omnibus aliis amoribus renuntiaret, & quod is diligentissime abstineret, aliter demonstrat Propheta, injuriam fieri Deo, v. 11, ac proinde ultimum ipsum seq. vers. deinde injuriam fieri uxori, v. 13, 14. ac*

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*postremo natura ipsa, & naturalium connubiorum legi*, vers. 15, 16. Trem. & Iun. not. ut supra.] with holiness, that he should renounce and abstaine from all other love, as fleshly and sinfull, otherwise as the Prophet Malachy speaks, he doth injury to God in prophaning his holiness, which he will certainly avenge.

It hath beene an old trick of Satan and his adherents, to procure Matches and mixtures with Idolaters, or those of a corrupt Religion, to hinder the growth of truth, and spreading of the Church, and especially to ensnare those, who are eminent in the Church, or Common-wealth. Such were those hee caught, *Genes. 6. 4.* in this snare, in the old world, mighty men, and men of renowne, Eliashib the high Priest, *Nehem. 13. 28.* and divers other of the sons of the Priests; so Zimari a Prince, *Numb. 25. 14.* of a chiefe house of the Simeonites. So Sampson Iudge of Israel was entrapped by Dalilah, *Judg. 16. 19.* Solomon, *1 King. 11. 1. 4.* by cleaving in love to strange women, his wives turned away his heart after other gods, who was the richest, and wisest, and greatest king of the world in those dayes.

This was *Revel. 2. 14. & Numb. 31. 16.* the devillish counsell of that diviner Balaam, which for hope of honour and reward, he gave to Balac King of Moab, against Israel, as Moses expresseth, have ye saved all the women alive? Behold, these caused the children of Israel through the counsell of [*Quo auctore puella in sacrificiis Baal-Pehoris summissa sunt ad corrumpendum Israelitum*, Trem. & Iun. not.] Balaam, to commit a trespasse against the Lord: So Valens the [*Theod. 4. 11.*] Emperour, before his marriage with an Arrian Lady, was Orthodox, but through her perswasion, became a persecutor. By Theodora the wife of [*Evag. 4. 10.*] Justinian, was the Eutichian heresie advanced, for by her meanes Severus came to be Bishop of Constantinople. What abundance of mischief did Iustina doe, by the ill tutoring of [*Theod. 5. 2.* Vide Mr. *Newcomens Sermon of Novemb. 5. printed 1642.*] Valentinian the Emperour in Arrianisme, to the Church? As Saul gave Micholl to David by Satans suggestion, (the evill spirit that vexed him) to be a snare unto him, *1 Sam. 18. 21.* so oft giveth he his instruments the same counsell, to ensnare his people, to be as thornes in their sides, as Ioshua *Joshua 23. 13.* speakes of the Canaanites, which was after fulfilled, *Judg. 3. 6, 7, 8.* they shall be snares and traps unto you, and scourges in your sides, and thornes in your eyes.

So are alwayes Idolatrous women to their husbands, and such fruit friendship with Idolaters brings, *viz.* Gods temporall judgements and plagues, yea, and sometimes spirituall and eternall ones; for those sins which the godly party is too oft drawne into by the advice, perswasion, allurements, and examples of the Idolatrous party, as my Major affirms, That this sin brings Gods judgements on a man or Nation. It was not the least cause of the greatnesse of the old worlds wickednesse for which God brought the flood, *Gen. 6. 2. 5. 3.*



It had almost cost Iehoshaphats life; *2 Chron. 18. 31.* however there was wrath *2 Chron. 19. 3.* on him for it from the Lord; for shortly after God brought that great Army against him, which brought him in great feare and distresse, as in the next chapter. And because he after joyned with Ahaziah King of Israel, (who did very wickedly) to goe to Tarshish, God broke their ships, and spoyled their Navy; they *2 Chron. 20. 35, 36, 37.* were not able to go.

God will not acknowledge them for his temple, his children, nor will be their father, nor dwell with them, nor *2 Cor. 6. 16, 17.* walke in them, unlesse they seperate themselves from such matches, and touch no unclean thing. The people of God must come out of Babylon, and not be partakers of her sins, lest they receive of her plagues, *Revel. 18. 4.*

The judgement fell heavy on those that joyned themselves to the Midianitish women, *Numb. 25. 4.* they all perished, 23000. in one day by the plague, besides 1000. of the chiefe that were commanded to be hanged up unto the Lord, who were ring-leaders in this sin. Dalilah proved Sampsons ruine, *Judg. 16. 21.* and so did the Canaanitish women to the Israelites, for, thereby they did evill in the sight of the Lord. Therefore the anger of the Lord was hot against them, and he sold them into the hands of their *Judges 3. 7, 8.* & *2. 14.* enemies. God was angry with *1 Kings 11. 4, 6, 8, 9, 14, 23, 24, 26.* Solomon for it, so that he rent his kingdome from him, and gave it to his servant, in his sons dayes. Yea, the Lord stirred up adversaries unto him, as Hadad the Edomite, and Rezon the son of Eliadah who went to Damascus, and reigned there. And Ieroboam the son of Nebat who made Israel to sin.

Was it not this caused Iehorams subjects of Edom to *2 King 8. 18, 20, 22.* revolt from under him, and to make a King over themselves? And did not Libnah revolt from him at the same time? Was it not an horrible judgement denounced by Eliah on Ahab for his wickednesse he did by the instigation of his Idolatrous Queene? *1 King. 21. 21, 22, 23, 24, 25.* Surely it makes ones eare to tingle, for it was not onely on him, and her, but on all his posterity.

God will cut them all off, and that with a miserable destruction; for him that dyeth of Ahab in the City, the dogges shall eat, and him that dyeth in the field, the fowles of the ayre shall eat. I need not speake of the great trouble and misery came on those who married strange wives in Ezra, and Nehemiahs time; nor how it cost Balaams life for wicked counsell. The whole nation of the Midianites were destroyed for this fact, that so Israel might avenge themselves on them for their sinfull stratagems, *Numb. 31. 2.* and the Prophet saith, *Mat. 2. 12.* The Lord will cut off the man that doth this, the Master and the schollar out of the Tabernacle of Jacob, [*Id est, non tantum ipsum perfidum verum etiam defensorem omnem adiutoremque & patronum perfidie, etiam quum in meritis oblati Deum sibi placare videbitur.* Trem. & Iun. not.] Valens, Valentinian, [*Vide Theod. Evag.*

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*Zozom.*] Justina and Theodora, and Severus, though they brought great persecution on the Orthodox Christians; yet most of them came to miserable and sudden ends, and brought on themselves perpetuall infamy and shame, for their deceiving, and being deceived.

It was an Idolatrous match of Vortiger; King of the Brittaines here with us, who married Rowen, daughter of Hengist, Commander of the Saxons, both an Infidell and Idolater, (whose aid also he craved against Aurelius and Uter, the two lawfull heirs to the crown) by means of which Saxons, Vortigern, and the greatest part of the Nobility, being by treachery slain at Stonehenge: [*Fox in his Acts and Monum. vol. 1. pag. 97. printed 1610.*] they were driven out of their countrey, leaving an example to all ages and countries, as *Fox*, [*ut supra, pag. 102.*] speaks, what it is, first to let in forrain nations into their dominion; but especially, what it is for Princes to joyn in Marriage with Idolaters and Infidels, as this Vortigern did with Hengists daughter, which was the mother of all this mischief, giving the Saxons not only strength, but also courage, and occasion to attempt what they did; neither was this unconsidered before of the Brittain Lords and Nobility, who worthily being therewith offended, justly deposed their King, and enthroned Vortimer his son in his room. Did not Archbishop Abbat tell King James, that such a match, and the toleration of Popery, would draw upon the kingdome in generall, and on himself in particular, Gods heavie wrath and indignation: [*Vide Bishop Abbats Remonstrance to King James, in Mr. Pryns Hidden Works of darknesse, pag. 40.*]

Was not Offa, [*Fox Acts and Monum. ut supra, pag. 101.*] King of Mercia, so deeply plunged in sin and misery by the wicked counsell of ~~King~~ *King* ~~win~~ *win* his wife? that having secretly and cruelly murdered the good King Etheldred of the Westangles (who for his holinesse and godly vertues, is counted for a Saint, innocently coming to Offa, to marry with Althrid his daughter) after for shame and sorrow, he went to Rome, left his kingdome, and there made himself a Monk; and the aforesaid Queen (worker of this villany) lived not three moneths after, and in her death, [*Fox Acts and Monum. vol. 1. printed 1610. pag. 117.*] was so tormented, that she was faine to bite and rent her tongue in pieces with her own teeth: [*Fox Acts and Monum. ut supra, pag. 101.*] Redwaldus also, King of the Eastangles, being converted in Kent, by his Idolatrous wife which he married, was perswaded to joyn Idolatry with Christianity, and so continued till his death, which was not long after.

So that what the French wife-man spake of ill marriages, is herein to the full verified: *Homo homini Lupus*, 'tis a rough and dangerous match, and a galling burthen some tie: [*Pet. Charron. lib. 1. de Sapientia, cap. 46.*] Adam found Eve so, after she was deceived by the Serpent, she deceived 1 *Tim. 2. 14.* him, and so brought misery and mortality on all mankind. The very Papist, [*Nubar*



*quam tantum in domino, i. e. viro sue religionis nam in dispari cultu prohibitum est in lege matrimonium.* Deut. 7. Gorran. in 1 Cor. 8.] themselves confesse the sin, and punishments.

Thus having proved the Major, let us see whether the Minor be true or no, viz. But we have joyned not only in friendship, but marriage, with Idolaters; we may confesse with Daniel, *Dan. 9. 7. 8.* O Lord, righteousness belongeth unto thee, but unto us confusion, as at this day; to the men of Judah, and to the inhabitants of Jerusalem; to our King, to our Princes, and to our Fathers, because we have sinned against thee; for with the Israelites we have not only joyned our selves in affinity, but marriage with the Papists, who are not only Idolaters, but members of that man: 2 *Thes. 2. 3. 4. 8.* of Sin (ὁ ἀνὸς), that out law. ὁ υἱς τῆς ἀπολείας, that son of perdition, who opposeth and exalteth himself above that is called God; [*Omnes norunt qui sit ille qui se dicit posse pro arbitrio calum referere, & aperire qui in monarchas sumpsit imperium.*] or is worshipped: ὁ ἀντίχριστος, 1 *John 2. 22.* The Antichrist, who denieth the Father, the Son) whom by thy Spirit thou commandedst us to forsake, *Rev. 18. 4.* and to have no fellowship with, *Ephes. 5. 11.* But saidst, Come out of her my people, that ye be not partaker with her of her sin, and ye receive not her plagues. But alas, too many have thrust themselves and their children, through the bond of wedlock: To use learned Bullingers [*Bulling. in Apoc. cap. 18. Serm. 78.*] words, into the midst of Papistry; neither have we regarded any thing else herein, but riches, and worldly honours, and friendships.

Against all these, the Prophets, with the Apostles, and at this present, Christ the Son of God, from the right hand of the Father, thundreth and cryeth out aloud, Come away from her, my people, and be not partakers with her sins; which words admit not any witty or civill reasoning, nor carnall, nor crafty qualifying; for it followeth, Lest ye receive of her plagues: For, if ye like Rome if ye like the Romish Religion; if Romish Prelacy, riches and promotion please you; if the Romish corruption content you, let the judgement, pain and damnation due to Antichristianity, content you also: *hac ille*, we have death like the Israelites, who for a little while served the Lord, during the days of Joshua, and all the dayes of the Elders that outlived Joshua, *Judg. 2. 7.* who had seen all the great works of the Lord that he did for Israel, in delivering them from the Egyptian bondage, in feeding and preserving them in the Wildernesse, and in wonderfully destroying most of the Canaanites before them, as God commanded them, *Deut. 7. 2. & Exod. 23. 31, 32, 33.* utterly to be destroyed, seeing their sins were *Gen. 15. 16.* full, and to make no covenant, *Exod. 34. 12. 15, 16.* much lesse marriage with them; and by Joshua *Josh. 23. 11, 12, 13.* warned them in any wise, not to go back, and cleave unto the remnant of these nations that remained amongst them; nor to make marriages with them, nor to go in unto them, nor they unto you; for know then for a certainty, that the Lord your God will no more deliver out any of these nations

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from before you, but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, untill you perish from off this good land, which the Lord your God hath given you, which accordingly came to passe, as may be seen throughout the whole Book of Iudges, *Judg. 2. 12. & 3. chap. 5, 6, 7. and 4. chap. 1, 2. and 6. chap. 1, 2. & 8. 33, 34. & 10. 6, 7. & 13. 1.* And have not we outstripped them in this sin? although God graciously and miraculously delivered us out of that more then Egyptian bondage of Antichristian tyrannie, wherein we lay under that whore of Babylon, which spiritually is called, *Rev. 11. 8.* Sodom, and Egypt, even that great city, *Rev. 17. 18.* which reigneth over the Kings of the earth; and an Angel from heaven with a loud voyce, *Rev. 14. 9, 10, 11.* proclaimed it; that if any man worship the Beast, or his Image, and receive his mark in his forehead, or his hand, the same shall drink of the wine of the wrath of God, which is powred out without mixture, into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy Angels, and in the presence of the Lamb; and the smoak of their torments shall ascend for ever and ever, and they have no rest, day nor night, who worship the Beast and his Image, and whosoever receiveth the mark of his name, which our first Reformers were very zealous and carefull of, as many as had seen the great deliverances, and mercies which God wrought for his kingdome, in the time of blessed King Edward the sixth, and that Phoenix of her age, Queen Elizabeth, who was, if you'll believe Mr. Cotton, [*Vide Mr. Cotton on the seven Vials, printed 1641.*] The fourth Angel powring out his Vial on the Sun, in the first beginning of her raig, and held so, whilst those holy martyrs and zealous confessors, (which were tried in her tyrant sisters dayes) remained alive: but those being dead, the Amorits began to get some footing again, and the Popish party had friends at [*Vide the great Papists that abod in her Court.*] court, and not a few amongst the Clergie in [*Such as Whitgift, Gifford, Andrews, and those Bishops that persecuted the Ministers of Christ in her raig, about Popish ceremonies.*] the Synod, (from these we being delivered) God required we should have utterly rooted them out, and have made no affinity with them, much lesse marriage, but to have destroyed them out of the kingdome, as enemies of Christian Religion, and upholders of that man of sin, such as are by the Word commanded to be *Psal. 137. 8, 9.* destroyed, or at least fore-propheied so to be with a promised happinesse to the executor of justice; for happy *2 Pet. 2. 12.* shall he be, that taketh and dasheth thy little ones against the stones: For, they are as naturall brut beasts, made to be taken, *Jude 4.* and destroyed; as the form of prayer set forth in your learned and royall fathers dayes, King James of famous memory for the fifth of November sheweth, where is this clause, [*Vide the Book of prayers set forth to be read for the fifth of November, immediatly after the Powder-plot.*] To that end strengthen the hand of our gracious King, the Nobles and Magistrates



of the Land, with judgement and justice, to cut off the workers of iniquity the Papists, whose Religion is Rebellion, whose faith is faction, whose practise is murdering of soules and bodies, and to root them out of the confines of this Kingdome.

Yea the formes of prayer set forth in the beginning of your Majesties reigne for those [*Vide the prayers set out by Bishop Abbot for those dangerous dayes in the beginning of his Majesties reign.*] dangerous times prove the same. For there is an ingenious confession to God, and reason rendred to move God to heare us from the malice and wickednesse of these Papists our enemies; *viz.* For the task-makers of Egypt vexed thy people only with bodily pressures, but never as these, compelled them to defile their soules with their Idoll-worship, wherefore stretch out thine arm, O our jelous and just God, and suffer not the vilifiers of thy sacred Oracles, the innovators and forgers of new faiths, the corrupters of thy Sacraments, the polluters of thy holy worship, and the abandoners of thy Catholike Church to triumph over us.

But if any scruple remaine in your Majesties heart doubting whether the Papists be Idolaters or no, [*Vide the third part of the Sermon against perill of Idolatry, pag. 72, printed at London, 1623.*] Our booke of Homilies may confirme it fully, which proves them plainly to bee worse Idolaters then the heathen, and to be that very Antichrist Daniel foretold, *Dan. 11.* for the Priests with a solemne pace passe forth before these golden puppets, and fall downe to the ground on their marrow bones before these honourable Idols, and then rising up againe, offer up odours, and incense to them, to give the people an example of double Idolatry, by worshipping not only the Idoll, but the gold also and riches with which its garnished.

And againe they teach [*Homil. ut supra, pag. 73.*] most horrible and filthy Idolatry, which the devilish schoolmaster Satan hath penned; for his dastardly disciples and schollers, even the lewd lessons of wicked Idolatry, and herein they passe the folly and wickednesse of the Gentiles, that they honour and worship the reliques and bones of Saints which prove that they be mortall men and dead (and therefore no gods to be worshipped) which the Gentiles would never confesse of their gods for very shame. [*Homil. ut supra, pag. 53, 54.*] O wicked impudent and most shamelesse men, the devisers of these things! O seely foolish and dastardly dawes, and more beastly then the Asse whose tayle they kissed, that beleeve such things! They have beene by their wicked teachers made more wicked then the Gentiles Idolaters, yea no wiser then asses, horses, and mules, which have no understanding.

For they have not onely made Images, and set them up in Temples (as did the Gentiles Idolaters their Idols,) [*Hom. ut supra, pag. 54, 55, 56, 57, &c.*] but also have the same Idolatrous opinion of the Saints, to whom they have made images,

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ges, which the Gentile Idolaters had of their false Gods : And have not onely worshipped their images with the same rites, ceremonies, superstition, and all circumstances as did the Gentiles Idolaters their Idolls, but in many points also have farre exceeded them in all wickednesse, foolishnesse and madnesse. And if this be not sufficient to prove them idolaters, I desire your Majesty to peruse the said Homily, wherein both by Scriptures and Fathers its confirmed at large, which testimony of our whole Church is the same with that of other Protestant [Vid. the Harmony of Confess. the confess. of Sweaveland de imaginibus, sect. 2. cap. 12. and confess. of Wirtenb. sect. 2. cap. 23. and the latter confess. of Helvetia, sect. 2. cap. 4.] Churches.

Therefore seeth after a while wee forgot Gods great deliverence from these Idolaters, and broke our covenant which we made with him, of forsaking the devill and all his workes, the pompes and vanities of this wicked world; and for wealth, peace or honour joynd with them, not onely in friendship, but marriage; God hath made them to be snares and traps to us (as well as the Canaanites were to the Israelites) to be scourges in our sides, and thornes in our eyes, witnesse those many conspiracies and treasons against our Princes and Estates throughout the reignes of your noble Predecessours, Q. Elizabeth and K. James, especially those famous Mr. peeces of theirs, of the Spanish invasion in 88. and that horrid Gunpowder Treason, wherein your Majesties person was also engaged.

After which hainous and inhumane deeds (which now are sturd over, and almost forgotten. By Parliament it was enacted [Vide 35. *Eliza. cap. 2.* and *tertio Jacobi cap. 5.*] that all Recusants should be restrained to some place of abode, and be confined to their private houses in the Country, and not at any time to passe or remove above five miles thence, under paine of forfeiting all their lands, chattells and goods during life, and that none of them should remaine within tenne miles of the City of London, nor come into the place where the King or heire apparent to the Crowne was; nor to keep Armes, nor any Ammunition, neither by themselves, nor others for them. But alas, we have gone on in paralling the Israelites, *Psal. 18. 32, 33, 34, 35, &c.* when by these he slew us, wee sought him, and returned and enquired early after God, and remembered that God was our rocke, and the high God our Redeemer, neverthelesse we did but flatter him with our mouths, [For what Nobles or Magistrates laboured according to their power to root them out of these confines, as persons hatefull to God. and hurtfull to men and Religion, as in our prayers we confess.] and lied unto him with our tongues; for our hearts were not right with him, nor were we stedfast in his Covenant, [made at our Baptisme, and on condition impliyed when we prayed.] But hee being full of compassion forgave us our iniquity, and hitherto hath not destroyed us, but turned away his anger, and did not stirre up all his wrath. Although wee have



have with them not onely joyned in familiarity and friendship, but also marriage; not onely joyned in league with these Idolatrous Papists, and their wicked Ahabs: But have contracted marriages with them, even your Majestie who are the *2 Sam. 31. 17.* light of Israel, and should be the vigour of the law, a nursing *Esay 49. 23.* father to the Church, the Defender of the faith, as you are intituled, by ill Counsellours in your youth have beene led away into this sinne, and have married not onely an Idolater, but on most wicked and impious conditions have tooke her [*Vide the Conditions confest both by Mr. Pryn and his Answerer, in the Roy. Favour. wherein both the Idolaters and their Idolatries are allowed and permitted to be brought and used openly in this Kingdom, without controule or punishment, as in the Articles appears, pag. 48, 49.*] to wife, to the great and open dishonour of God and his truth, who hates these Idolaters and their Idoll-worship, in whose sight such as *Psal. 5. 5.* wilfully sin shall not stand.

But he will wound the heads of his enemies, *Psal. 68. 21.* and the hairy scalp of such as continue in their sinnes wilfully, who blesse themselves in their hearts hearing the words of this curse, saying, They shall have peace, though they walke in the *Deut. 29. 19, 20.* imagination of their owne hearts to adde drunkennesse to thirst, the Lord will not spare such, but his anger and his jealousie shall smoke against them, and all the curses written in Gods Booke shall lye upon them, and the Lord shall blot out his name from under heaven: For the Spirit of God pronounceth openly that the favourers of the Romish Church shall be damned; so zealous [*Bulling in Apoc. cap. 14 ser. 64.*] Bullinger *Revel. 18. 4.* And who am I then to say the contrary, or what men will pronounce otherwise? let us therefore heare the sentence of the just judge, and beleve the word of the Sonne of God, and beware of the Popish Religion, for he [*Bulling in Apoc. cap. 13. serm. 61.* hath the number of the name of the beast, who hath a society with the beast, which society that number bewraith or sheweth.

Yet such was the cursed flattery of those counsellours both in Church [*Vide the Articles for the Match in the Royall favorite. pag. 49.*] and State, in your noble Fathers declining age, and in the beginning of your Majesties Reigne, that not onely a Popish Princessse was entertained for your consort, but also her Idolatrous Priests were allowed, a Popish Bishop for her Almoner, and no lesse then 28. Priests, who were with Jezabels fed from her table, permitted for the service of Baall. Yea from your Majesties revenues they had their maintenance; and as Solomons for his wives gods, *1 King. 11. 7.* so there was a Chappell erected for the celebrating of Idolatry, and altars made for the Masse and Breden god, the adomination of the Romanists (even in your Majesties Royall City) and a Papist was entertained; not onely in your Court, and presence; but even in your Chamber, Bosome, contrary to the Law *Gen. 6. 2. and Mal. 2. 11. and 1 Corinth. 7. 32. and 2 Cor. 6. 14, 15, 17. and Revel. 14. 9, 10. and 18. 4, 5.* of God, and for

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former statutes, [*Vide the Statutes of Eliz. & Jacobi, made against Priests, Jesuits.*] of this kingdome; and though in humane policy great and many benefits be pretended to the kingdome to paint over this corrupt plastring, I will answer such statesmen with that of the Apostle, Their damnation is just, *1 Rom. 3. 8.* who plead we may do evill, that good may come thereby. Surely, the wisdom of man is alwayes foolishnesse with God: For, instead of good, much evill hath come thereby; Antichrist hath thereby set his foot again, [*Vide the Letter of Grace and Protection, set forth by Mr. Pryn, and allowed by his Answerer in the Royall favorite.*] the Papists have been connived at, and [*Vide Pulfords Declaration to your Majesty.*] favoured, most of the lawes made against them, lying dead, or dormant.

The Pope hath raigned again, [*Vide the Declaration of the Parliament Octob. 5. and that other Answer to your Majesties, October 23. 1642. and the oath which the popish Priests take, in Mr. Pryns Hidden works of darknesse, pag. 82.*] secretly in this kingdome, as the Parliament hath declared, many by the Queens example, [*Vide the effect of the marriage in Mr. Pryns Royall Favorite: and the Remonstrance of the House of Commons, July. 11. 1628.*] have been countenanced, encouraged, multitudes of later dayes have been seduced from our Religion to their Idolatry; yea, too many for honour and profit under her Majesties service, or hope thereof, have been allured thereunto, and turned Renegadoes: Popish Priests have been allowed, and freed out of prison, by speciall Warrants from your Majesty, and by your Secretary, Judges have been inhibited to proceed against them according to the Law: By your Royall pretended command, [*Vide King James, your Majesty, and the Lords oath, for the suspension of Lawes, in Mr. Pryns Hidden works of darknesse.*] Pensioners, have been allowed in London, for the Queens Chappel, granting four shillings weekly to old women, and ten groats weekly to the younger sort, thereby alluring them to adhere to Popery, and to forsake the true Religion, [*Vide the fifth effect of the marriage in Mr. Pryns Royall Favorite, and the warning to the Protestants of England.*] Rochel, and many Protestants in France have been lost and undone, whilst your Majesties ships, were, as is reported, lent to fight against them. Irish rebels have been emboldened in their cruell rebellion and bloody massacre, pretending they fight under the Queens [*Vide the Remonstrance of the Church of Ireland, pag. 5.*] banner and protection: most of the Papists now in England, are [*Vide the Declaration of the Parliament Octob. 5. and their Answer to that, Octob. 23. 1642.*] armed, and in high command and esteem in your Majesties army, to fight for the maintenance of the Protestant Religion, & priviledges of Parliament, just as the devill strove with the Angel, *Jude 9.* Michael to bury the body of Moses honourably, to make the Israelites thereby commit Idolatry: And as the adversaries of Iudah, *Exr. 4. 3. 4.* pretended to joyn in building of the Temple, but were not permitted; for they



had no such deadly enemies; so surely, neither hath your Majesty: The Parliament, nor the Protestant Religion, witnesseth eighty eight, the gunpowder-treason, and the devilish rebellion in Ireland, and the fruits of that peace (which they say) your Majesty hath made with those monsters, shall witness, whose damnation slumbereth not, whose sins cry for vengeance, nor shall the guilt thereof be washed away, nor punishment be remitted, till the sword of divine vengeance light on them, and wrath fall upon the chief actors thereof, to the uttermost, if not also upon the upholders, and favourers of such men, who partaking with them in their sins, shall also in their *Rev. 18. 4.* [*Vide the judgement of the Bishops in Ireland, concerning a toleration of Popery, in Mr. Prynnes Discovery, pag. 83.*] plagues.

For, what can be expected but Gods judgements on us, for this wicked friendship and marriage? so that the thing we have desired should ruine us, and that we chose for our welfare, should destroy us. Surely, unlesse your Majesty repent and amend the same, 'tis to be feared, it may rent your kingdomes from you, as it did from Solomon and Jehoram, *1 King. 11. 4. 11.* and *Chron. 21. 6. 10.* theirs. The judgement is falling apace, and God will not stay the revenging Angels hand, unlesse with David, you repent of this sin, and confesse the same to the Lord God of your fathers, and do his pleasure; yea, untill we all separate our selves from these Papists that trouble the land, and from the strange wives; that so the fierce wrath of God for this matter may be turned from us as Ezra, *Ezra 10. 11.* speaks: For we remain yet escaped, as its this day: Behold, we are before thee in our trespasses, but we cannot stand before thee, because *Ezra 9. 14, 15.* of this; for all such friendship is accursed, all such marriages [*See how baynons it was in the eyes of Nehemiah, 13. 25. and of Ezra, 9. 3.*] abominable. Theres no peace to the wicked, *Isai. 48. 22.* saith my God; yet if her Majesty will dwell with you peaceably, without offence, Saint Paul, *1 Cor. 7. 12.* adviseth not to put her away, but her Idolatry must be left, otherwise, with Asas mother, she may not be Queen, *2 Chron. 15. 16.* nor be kept company with, no, *1 Cor. 5. 11.* nor to be eaten with. An heretique (as all Papists *Tit. 3. 10.* are) are to be abstained from, after the first and second admonition: Nay, if our brother bring any other Gospel then what Christ and his Apostles preacht, we are not to bid him God speed, *Joh. 2 Epist. vers. 10.* In a word, all communion, not only with the Canaanites, but also with all other Idolaters was forbidden, *Deut. 29. 16, 17, &c. Numb. 25. 1, 2, 3. Hosea 9. 10. Mal. 2. 11.* to the Israelites, and in them to us.

Which humbly I beseech your Majesty to observe and keep fully, and I pray God that reproof of Eliah to Ahab, *1 King. 18. 18.* Iehu, to Ioram, *2 King. 9. 22.* have no analogie to you nor the Queen. I confesse, this will be a hard lesso to flesh and blood; but if you will be Christs Disciple, you *Mat. 16. 24.* must deny

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your selfe, take up your Crosse, and follow him, and hate father, mother, brethren, *Luke 14.26.* sisters, wife, children, yea, and your owne soule, otherwise you cannot be his disciple; for, whosoever marcheth himselfe with the ungodly Idolaters, filthy and uncleane persons, receaveth the same reward with them, namely in this life present cursednesse, a reprobate minde, and sundry calamities, and after this life, everlasting torments, [*Bullin. in Apocal. cap. 18. ser. 78. in medio.*] So reverend Bullinger, neither is there any respect of persons with God, *Rom. 2.11.* & *Deut. 10.17.* [*ὁ θεὸς ὁμοῦ πάντας παρὰ τοῦ θεοῦ.*] for with Kings, his eyes are on the Throne, he doth establish them, and they are exalted; if they be bound in fetters, and holden in cords of affliction, then he sheweth them their works and their transgressions that they have exceeded, he openeth their eares to discipline, and commands that they returne from iniquity; if they obey and *Job 36. 7, 8, 9, 10, 11, 12.* serve him they shall prosper, they shall spend their dayes in prosperity, and their yeares in pleasures.

But if they obey not they shall perish by the sword, and they shall die without knowledge. If against this any shall object your love, Honour, wealth will be hereby endangered, to those I answer with our Saviour Jesus Christ who is truth it selfe, What shall it profit *Mat. 16.26.* & *Mark. 8.34.* a man to gaine the whole world, and lose his owne soule? If others object, your faith, credit, and promise is engaged, for her, or their toleration in Idolatry, or for friendship, peace, pardon, with them, or to them; Nay, though there be many Oathes to confirme the same, yet are they not to be kept, being things unlawfull, which God hates; as our Church [*Vide the Homily against swearing 2. part. pag. 49.*] of England teacheth by the example of Herod, who, as he tooke a wicked Oath, so he more wickedly performed the same, and cruelly, *Mat. 14.9.* slew the most holy Prophet; and by the example of *Judg. 11.38, 39.* Ieptha, who fondly and unadvisedly slew his one and only daughter, for the promise which he made most foolishly to God, against Gods everlasting will, and the law of Nature, he most cruelly performed. So committing against God a double offence: and therefore concludes, whosoever maketh any promise, binding himselfe thereunto by an oath, let him foresee that the thing which he promiseth be good, and honest, and not against Gods command, and that it be in his owne power to performe it justly, such good promises and Oathes, are all men bound to keepe evermore *Psal. 15.4.* & *66.14.* & *76.12.* & *Jer. 4.2.* & *Mat. 5.33.* assuredly. But if at any time, either through ignorance, ill counsell, over-persuasion, vehemency of temptation, for love, or malice, or any other unjust meanes, any man promise and swear to doe any thing, which is either against the law of God, or not in his power to performe, let him take it for an [*Homil. ut supra, pag. 50.*] unlawfull, and ungodly Oath, and repent thereof, and breake it.

Now this is contrary to the law of God, *viz.* Tolerating Idolatry, pardoning of



Of Murder, Blasphemy, Sacrilege, Rebellion, and Treason in the highest degree, all scarlet crimson crying sins. Nor is yet in your Majesties power to performe it, viz. The allowing of Masse being said, and of Seminary Priests to abide in the Realme, both being contrary to the laws of this Kingdome, which punish such [Vide Stat. made in the 23. Eliz. cap. 1. pag. 27. called an act against Iesuits and Seminary Priests] persons and [The Acts made Jacobi tertio, called for the better discovery and repressing Popish Recusants, and divers other Acts against them.] actions with death. To the maintainance of which laws, yea, and observance, your Majesty is as well [Fox Acts and Mon. vol. 2. edit. 1641. pag. 879. 880. Bract. l. 1. c. 8. f. 5. & l. 3. c. 9. f. 107.] obliged, as your subjects, nor is it in your power to alter [As appears by common practise in all Kings reignes.] or repeale them, without the parliaments consent, who, with your Majesty, were the makers of them. But more particularly, you cannot grant peace or pardon to these monstrous persecutors, and inhumane bloud thirsty Rebels, (who are enemies to God and his truth, fighters against all good men) when you have already passed over your power by an Act [Vide the Act made this Parliament, for the speedy and effectuall reducing of the Rebels of Ireland to their due obedience to his Majesty and the Crowne of England.] of Parliament since this horrid Rebellion, unto your Parliament to punish them, and maintaine war against them; and have sealed an Act to many thousands of your loyall subjects [Vide the Statute before herein] who have disbursed their monies for the Rebels lands long since, both which Acts are just and irrevocable, and not for any new promise or Oath to be altered or changed.

For a King, (as the ancient laws [Fox Acts and Monum. Vol. 1. pag. 159. printed 1610.] of King Edward hath described him) ought above all things to feare God, to love and to observe his commandements, and to cause them to be observed through his whole Realme; Item, he ought to doe Iudgement and Justice in his Kingdome, by the Councell of the Nobles of his Realme, All these things ought the King in his owne person to doe, taking his Oath upon the Evangelists before he be crowned. And then how can a new promise, or Oath frustrate or annihilate the old, without perjury, as God calls it in the Princes of Israel? whom he severely threatens, Ezek. 21. 23. 24. [Perjuri istis infamibus qui toties jurati Deo & hominibus impudentissime sese polluerunt & semper pervariant ultro, denique animos gerunt perfidiosissimos & jusjurandum quasi mantile adhibent quo nove noxa quotidie extergeantur. Trem. & Jun. not. in locum.] for their sworne Oathes, he will call to remembrance their iniquities that they may be taken, nay, they shall be taken, with the hand, as being most infamous perjurés, polluting themselves with their most impudent treachery, for, having so oft sworne to God, and protested to men, they willingly violate their Oathes, and beare most perfidious hearts in them, yea, they use an Oath, as a Napkin whereby

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Therefore if your Majesty have made any such ungodly promise or [*Aquin. secunda q. 89. Ar. 3.*] oath, it ought not to be kept, but presently to be violated. [*Jun. & Trem. not. Numb. 305*] The Schoolman will informe so much. *A turpi voto muta decretum; & quod in caute vel imprudenter jurasti ne persolve.* Yea God himselfe *Ier. 4. 2.* requires we sweare in judgement, justice, truth, otherwise we shall declare either our rashnesse, wickednesse, falshood, all which are hatefull to God and good men, though too much used by almost all forts and degrees of men, For which the land mourneth.

For this also is a crying sinne, and pulls downe vengeance on a man or Nation.

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Major. { *To use the name of God vainly, rashly, or falsely, is a great sinne, and brings the judgements of God on a man, or Nation.*

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Minor. { *But we are guilty of this sinne,*  
 Concluf. { *Ergo, Gods judgements are on us.*

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**G**OD the just Judge, *Gen. 18. 25.* of the whole world, the King of Kings, and Lord of Lords; the one, *1am. 4. 12.* Lawgiver, who is able to save, and to destroy, hath openly and plainly forbid this sinne in the third Commandement, Thou shalt not take the name of the Lord thy God in vaine, for the Lord will not hold him guiltlesse that taketh his name in vaine; and Christ the substantiall word of his Father, who is his [*Quia Deus nullibi certius & perfectius cognoscitur quam in filio Jesu Christo idem hic quoque Dei nomen propriissimum est.* Gualt. in Rom.] Name, in whom, he wholly reveales himselfe, hee being the expresse image of his person, *Heb. 1. 3.* and the brightnesse of his glory, hath commanded all his people not to sweare vainely, rashly, or falsely, but adviseth all to let their *Mat. 5. 33, 34, 35.* communication be Yea, Yea, Nay, Nay; as being the issue of that wicked one, for whatsoever is more then these, commeth of that evill one; for Christ doth not here abolish any part of his Fathers divine worship such as is reverent swearing by Gods name, *Deut. 6. 5. 10, 20.* upon just and necessary occasions, but to prevent [*Non jurare omnino prohibuit sed occasionem perjurii & promptitudinem ius-jurandi.* Chrysost. in Mat.] all occasions of perjury, and to affright the common swearer from pulling downe vengeance on his owne, and his neighbours head, by his polluted mouth; therefore he gives this generall prohibition, which his humble and reverent Apostle followes lovingly, entreating all Christians above *James 5. 12.* all things not to sweare, in regard the guilt thereof, stickes so close to the soule, that without a great deale of



washing it with teares of contrition, it will not out.

'Tis not a twelfpenny matter given to the poore, will purge this sinne, nor a whipping, or three houres pennance in the stockes, will make attonement with God. Present death by God was *Levit. 24. 16.* establisht as a law amongst the Israelites for the punishment of the blasphemers, and without great repentance eternall death followes as the punishment of this sinne, for the curse *Psal 119. 31. and Gal. 3. 10.* of God is the wages *Exodus 20. 7. and 5. 11.* thereof. God will not hold them guiltlesse. Nor doth the punishment rest till hereafter, but oft divine vengeance falls suddenly on the heads of swearers, both in particular and generall plagues here in this life. For, when the sinne growes publike and generall, and both rulers and people become guilty hereof, then most commonly destruction followes on that family, Nation or Kingdome. The Prophet Zachary *Zach. 5. 1. & c.* saw the Roll flying twenty cubits long, and ten cubits broad, which was the curse going forth over the face of the whole earth, for every one that stealeth shall be cut off on this side according to it, and every one that sweareth shall be cut off on that side according to it; I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thiefe, and into the house of him that sweareth falsely by my name, and it shall remaine in the midst of his house, and shall consume it with the timber thereof, and the stones thereof. [*Volumen amplissimum, quorum innumera peccata hominum tum infinita maledictio continetur copiosissime. Trem. & Jun. not. in locum.*]

The Roll is large and broad enough to meet with all swearers, and it carries in it an infinite curse even the eternall wrath of the everliving jealous God, and the Prophet Jeremiah complaines, *Jerem. 23. 10.* That because of swearing the land mourneth, the pleasant places of the wilderness are dried up, viz. with drought, and famine, *Continens, pro re contenta*, the place for the persons contained therein, Gods judgements had already sealed on them. As the Prophet Malachy, *Malac. 3. 5.* witnesseth. And I will come neare to you in judgement, and will bee a swift witness against the forcerers, and against the adulterers, and against false swearers, and against those that oppresse the hireling in his wages, the widow and the fatherlesse, and that turne aside the stranger from his right, and feare not mee, saith the Lord of hosts. Against which feare the vaine swearer, curser, perjurer, hardens his heart, and causeth Gods judgements suddenly to arrest him. As hee threatned also by the Prophet Hosea, *Hos. 4. 2, 3.* By swearing and lying, and killing, and stealing, and committing adultery, they breake out, and blood touched blood, therefore shall the land mourne and they that dwell therein, shall languish with the beasts of the field, and with the fowles of heaven, yea the fishes of the sea shall also be taken away, [*Id est, horrebunt & vastabunt omnia pro populi hyperbolica. Sic Trem. & Jun. not. in loc.*]

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for which God irrevocably hath threatned to bring utter ruine on the land where these finnes abound; for so hainous and contagious is the fact, so direfull and grievous the punishment, that a curse shall fall on the unreasonable creatures which shall consume them; as for Adams sinne at first the earth was cursed, *Gen. 3. 17.* and all the creatures therein made subject to vanity, *Rom. 8. 20.* to declare both the foulness and filthiness of this sinne, and how horribly God was displeased at it. [*Ut conditoris imperio obsequantur, est ipsarum vanitate ostendere quantum esset homine offensus. Beza not. in locum.*] The very heathen accounted it *τιμωτήριον*. A fearefull thing to call their gods to witnesse, and therefore the wisest of them allowed not of swearing in a just cause, [*Injurandum oblatum nobis de causis fide firmandum esse suadebat Isocrates vel ut ipsum turpi suspitione liberos, vel ut amicos ex magnis periculis eripias pecuniarum vero gratia etsi justam causam habens, non perdes jurandum dicebat. Stobe. ser. 25.*] unless it were in a weighty and necessary matter, as the vindication of a mans fame, or life, or redemption of his friend, but by no means for money sake, much lesse in vaine to no purpose; 'tis in St. Austens [*August. serm. 28. de verbis Apost.*] opinion, as a dangerous medicine, never to be applyed but in a desperate disease. Pithagoras was so strict in this point, that when he might have avoided a mulet of three talents, if he would have sworne, he chose rather to endure the penalty, then to hazard the infamy, that his word should not be as good as his oath; and the Scythians replied to Alexander, who would have obliged them with an oath, Our [*Quint. Curt. l. 7. Nos Religionem in ipsa fide novimus qui non reverentur homines fallunt Deos.*] Scythians faith is our band, our promise, our oath.

For those who blush not to breake their faith with men, will make no scruple to forswear themselves by their gods; if the light of nature taught the heathen so much, shall not these rise up in judgement against many thousand Christians, and condemne them, who rap out oaths without allowance, and thinke they grace their speech with them, who torture and crucifie every member of Christs body apart, and shed his precious blood againe, trampling it under foot, in their cursed and damned language: And so as one [*Dr. Featly in his lawfulness of oaths taken before the Magistrate.*] saith, turne Christs meritorious sufferings in all his parts, into blasphemies, and wound his very wounds: But these mens damnation slumbereth not, nor yet are they free from the temporall curse, for our just God hath threatned, that if we will not feare, and dread the glorious and fearfull name, *Deut. 28. 58. 59. &c.* of the Lord our God, he will make our plagues wonderfull, and of long continuance, descending even on our posterity, to the third and fourth generation of them that hate him.

Other finnes God may connive at, and spare a while, but for this he will not hold them guiltlesse that take his name in vain, *Exod. 20. 7.* Therefore he cries out by the Prophet, *Jer. 5. 7. 9. 10.* How shall I spare thee for this? thy children



dren have forsaken me, and have sworn by them that are no gods; that is, I cannot spare thee, as the verses following prove: Shall I not visit for these things, saith the Lord? And shall not my soul be avenged on such a nation as this? Go ye upon her walls, and destroy. And God, in plain terms, threatens vain swearers, *Amos 8: 14.* that they shall fall, and never rise again: For, he will surely cut them off, as the Prophet Zephaniah also witnesseth, *Zeph. 1. 4, 5.* Punishment inseparably follows at the heels of this sin, and lights either invisibly on the souls of them, by blindness of mind, or obduration of heart, or loss of grace, and of Gods Spirit, or of his love, favour; or else hereby Satan takes full possession of the soul; or at least hath power to terrifie the conscience, to wound the spirit, or inflict some other spirituall judgement; or else it falls on their persons, estates, good names, children, friends, or some thing that is neer or deer unto them: or, lastly, they fall into condemnation, *James 5: 12.* For, if idle words, *Mat 12. 36, 37.* [*Si tale sit iudicium de otiosis, quid dicendum perniciosis est verbis?* Gorr.] must be given account of, and for them men shall be condemned? how much more for vain oaths, blasphemous speeches, and cursed execrations and imprecations? God is jealous of his honour, and will not give it to any other; therefore the Hebrewes, [*Cum in Sinai darentur tabula statim ut lata lex est de perjurio totus concussus est orbis.* Pet. Martyr. loc. com. clas. 2. cap. 7.] write, that when the Law was given in mount Sianai against perjury and vain-swearing, heaven and earth shook, as it were, trembling at so horrid a crime: For, its the proper dialect of the damned crue, who are impenitent, to blaspheme the name of God, who here speaking out of the malice and wickednesse of their hard and impenitent heart, as the Devill gives them utterance, *Matth. 5. 37.* *ἐν τῷ ἔσω νόμῳ*, do every day hereby treasure up unto themselves wrath against the day of wrath, and revelation of the righteous judgement of God, and shall hereafter have their portion with the father of these oaths, in that lake which burneth with fire and brimstone for ever.

Saint James saith, their tongues are set on fire of hell, *James 3. 6.* the curse of the Law is prepared for such perjured persons, saith *1 Tim 1. 10.* Saint Paul. And as David, *Psal. 119. 17, 18, 19.* prays, or rather prophecies, so shall it happen to them, as he loved cursing, so let it come into him; as he delighted not in blessing, so let it be far from him; as he clothed himself with cursing, like a garment, so let it come into his bowels, like water, and like oyl into his bones; let it be unto him, as the garment which covereth him, and for a girdle wherewith he is girded continually: For, *Deut. 5. 11.* the Lord will not hold him guiltlesse that takes his name in vain; as he dealt with Clomenes, [*Plutarch. in Lacon.*] and Rabshekah, *2 King. 19. 35.* amongst the heathen, whom he corrected from heaven, and with Zedechiah, Judas, *2 Chron. 36. 13, &c.* the seven *Acts 1. 18.* and *19. 16.* Exorcists, whom he plagued here on earth, with the

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kingdomes of Israel, *Hosea* 4. 2, 3. and Judah, *Ier.* 23. 10. which mourned for these sins, as hath been shewed, and which is threatned to all persons and nations by their *1 Cor.* 10. 11. and *Rom.* 15. 4. examples. And are we free of this sin or plagues? Surely we are horrible guilty of the one, and it is just with God we should feel the other; for what horrid blasphemy, cursed swearing, direfull imprecations, and strange oaths (which I tremble to speak, and indeed its a shame to repeat) is heard almost in all places, both in Court, City, and Countrey? what damning and confounding themselves and others, are sounded forth in most of your Majesties Garrisons and Armies? they are heard louder then their trumpets, or cannons, and those who should reform and punish it, are presidents, coiners, and tutors of it; in so much, that its now made a mark amongst many, of a true subject, whose mouth relisheth an oath or blasphemy, and he is reputed a Round-head, if not a rebell, that dislikes or reproves the dialect, or roundly cannot brave it in oaths, according to the garb of the Cavalliers; so monstrous are most gallants grown in impiety, that they glory in their *Phil.* 3. 19. shame, and by this cursed deadly sin at once, deride Gods [*Vir qui multum jurat, plenus est iniquitate, & non abscedat a domo ejus flagellum quum abundavit peccatum ejus in ipso, etiamsi despexerit peccat dupliciter, quod si inaniter juravit, justus non habebitur nam implebitur domus ejus inductis flagellis, est sermo circum vestitus morte, viz. juramentum ejusmodi.* Jun. in *Eccles.* 23. 10, 11, 12.] justice and omniscieny, his truth and omnipotency: For, by their hellish oaths, and devillish wishes, they deny his omniscience, as if he heard them not, or his justice, that he would not punish them; at least, they conceive him either false, in not powring down his judgements threatned; or impotent, as not able to inflict them; either of which to conceive, is no lesse then blasphemy: So that as much as in them lieth, they baffle the Almighty to the face, they war against heaven, and strive to un-God him; by their open Atheisme and prophanenesse; by their deep hypocrisie, and horrible abuse of his name, titles, attributes, and Word; and yet, which is worst of all, they presume to come to his ordinances whom they tread under foot, sinning wilfully, accounting his blood, wherewith they were, or at least should be sanctified, an unholy thing, *Heb.* 10. 26, 27, 28, 29. [*For, if there be any wilfull sin, this must needs be; for from this, of all other, we have most power to abstain, and also of all others, the fewest temptations to it, and cause to use it; and thirdly, of this more then of any other of the ten commandments its said, God will not hold them guiltlesse that commit it.*] and so doing despite unto the Spirit of grace; we have too many knights of the post, sons of *1 King.* 21. 10. Belial, who swear against their consciences for fear, or favour, for profit, pleasure, honour, and then put it off by a Jesuiticall trick of equivocation, or mentall reservation, when both our Saviour and his Apostle will have our yea, to be yea, and our *Mat.* 5. 37. nay, nay; as its in our hearts, so it must be in our words; and as in our words, so in our



works, beause what is more, is of the Devill, and leads into condemnation: for what are they but deformed brats, which our own lust, being mother and parent to them, having conceived by Satan, she bringeth forth, and this sin when its finished, brings forth *James* 1. 15. death? thus doing the works of their father, Christ will tell us whose children *Job* 8. 44. they are, who at once violate their piety to God, their faith to men, that love and truth they owto themselves.

For by their oathes, they acknowledge his sovereign Majesty, professe his all-seeing Wisdome, invoke his sin-revenging justice upon themselves, who dare put his holy and reverent name to that which their conscience tells them is a falsehood, or at least, a matter of no weight or consequence, which needed not thus to be backt and confirmed; and thus they make God the patron of Lies, by their perjury, or use his name thread-bare, (which Augustus [*Pretoribus Roma scripsit, ut ne obsole fieri nomen ejus permetterent.* Sueton. in vita August.] Cesar forbade to his name :) and oft pull down vengeance on themselves by their devillish wishes, and cursed blasphemies, as the woman that brought her daughter to the Divines of Wittenberge, [*Vide the memorable wonders of our time.*] whom shee had cursed in her rage, the Devill take her, and immediately he entered into her; or as I by experience in my time knew one who hearing his wife was with childe [*One John Pruet of the Parish of Britford in the County of Wilts, Anno Dom. 1643.*] and being poore, wisht he might not live to see it borne, and within two hours after, was suddenly sick taken, and shortly after sweld, and died. That swearer, in [*Vide Mr. Perkins of the government of the tongue.*] Cornwall, whose horse on a bridge being frightened with his oaths, leapt over into the water, and he cryed out, Horse and Man, and all to the Devill: or, the example of her that bought flax: [*Vide the Practise of piety.*] and wisht to God she might sink into the earth if she had not paid for it, which accordingly came to passe: or, lastly, (though many more examples may be brought) that serving-man, [*Vide Dr. Mayrs Exposition, James 2. Doctr. 8.*] who used to swear by the wounds of Christ, and blood of God, and in his bed, his blood gushed out in sundry parts of his body at once, whereof presently he dyed, according to his sin, all the veines of his body tearing in pieces.

And yet, though the hand of divine justice oft takes such men, *ipso facto*, yet are they desperate in this wickednesse, and the custome herein hath taken away all feeling and conscience of it: [*Leviter jurare generat facilitatem, facilitas consuetudinem consuetudo perjurium, & perjurium est precipitium, & qui jurat propterea est, qui non jurat longe, falsa enim juratio, exitiosa vera periculo, nulla securus.* August. in *James* 5. 12.] And under the number of these, I comprehend those, who having taken an oath, and vow to defend your Majesties person, fight against your Regall power, to maintaine the priviledges of Parliament, and then take a second oath to destroy the Parliament, [*Vide the force of that oath, taken by the*

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*Devonshire and Cornish-men, and begun in Wiltshire.*] men, to uphold the Protestant Religion, and yet with the Papists their sworn enemies, joyne in league to murder the most orthodox Protestants.

These men, contrary to their oathes of Supremacy, and Allegiance, perswade your Majesty, that the Papists and Prelates are your best friends, and the best way to protect your subjects, and defend the true Religion, is to arme the Papists [*Vide the booke printed at Oxon, shewing the causes of the Irish Rebellion; as also that booke called the Roundheads Catechisme.*] against your Protestant Parliament; yea, to bring that cursed crew (and monsters, not men, of the Irish Rebels) to settle the Church, and State, and all this, out of pretence to defend your Majesties person, and Prerogative, and that Coronation Oath you tooke in your comming to the Crowne.

But how farre these men have betrayed your honour, and trust reposed in them, and deluded your hope, brought disgrace, trouble and sorrow unspeakable on your person, if not the guilt of sin, and bloud, (as the Assembly of the Church [*Vide the Remonstrance of the Generall Assembly of the Church of Scotland, printed July 5. 1645.*] of Scotland have declared) on your soule, ruine and misery on your kingdome, the great cry and groanes of your oppressed subjects, the extreame hazard and danger of your Majesties life, and of eternall happinesse without repentance. The breach of your Majesties word, promises, that I say not Vows, Protestations, and Oathes will declare to the world.

For in your gracious Answer to the Petition of Right, in the third yeare of your Majesties reigne, it pleased your Highnesse graciously to affirme this undoubted truth, that the highest [*Vide the booke of Statutes in his Majesties Answer to the Petition of Right.*] point of your Prerogative; was to maintaine the Liberties of your subjects, and the chiefe part of their Liberties was, to maintain your just Prerogative: how have these by their ill counsell violated this twisted Band, which whilst it persisted wreathed, made you glorious, and your subjects happy, admired you were and honoured both by your friends and others, envied and feared by yours and the Protestants enemies, but now we are made a scorn and a derision to all that are about us, we are become the pity and subject of good mens lamentations, the prey and portion of blood-thirsty Papists, and prophane Atheists, the talk and songs of Rebels and drunkards; in your Majesties demanding the six accused members, and departing from your Parliament, and raising armes [*Vide the Declaration and Resolution of the Lords and Commons in Parliament concerning his Majesties late Proclamation for suppressing the present rebellion under the command of Robert, Earl of Essex, printed August 15. 1642.*] to break it off, (as they say) that firm bond being hereby untwisted, all other bonds of nature, Religion, and humane society are dissolved, and an open passage is made to heresie, Idolatry, murder, and hellish confusion; for he that now departeth  
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from iniquity, and will have no fellowship with the unfruitfull works of darkness, makes himself a prey, *I/sai. 59. 15.* the proud are esteemed happy, and they *Mal. 3. 14, 15.* that work wickedness are set up; yea, they that tempt God are even delivered, and tis to be feared, they have drawn your Majesty into this sin of taking Gods name in vain, by their equivocations, pretences, and false suggestions, flattering promises, and slanderous accusations, and slanders, to save themselves in truth, from the hands of justice, [*Vide the Remonstrance of the Lords and Commons, Novemb. 2. 1642. in answer to his Majesties Book.*] their Idolatry from extirpation, their symoniacall means, from the right owners, and their errors from the sword of Gods Word, and shame of the world.

For, the commandments of God, do as well oblige your Majesty to obedience, as your meanest subject, theres no respect of persons with God in this case, *Rom. 2. 6. 11.* for he will render to every man according to his deeds; and therefore, adviseth Kings, *Psal. 2. 10, 11, 12.* to be wise, and to serve the Lord with fear, and to rejoyce before him with trembling, and to kisse the Son, lest he be angry, and so they perish from the right way; for if his anger be kindled but a little, tis not their honours, wealth, *Psal. 33. 16, 17.* power, can help them, they only are blest that put their trust *I/sai. 30. 18.* and *Rom. 9. 33.* and *Psal. 2. 12.* in him.

If then by your Majesties coronation oath, which you have, or ought as King to take, there lieth an obligation on you, to passe such [*Vide the Remonstrance of the Lords and Commons in Parliament, Novemb. 2. 1642. in answer to his Majesties book.*] lawes as are offered to you by your Parliament, in the name, and for the good of the whole kingdome; and by that same oath, as appears: [*Vide Mr. Pryns ninth Reason, proving the chief legislative power to consist in the people, and both Houses of Parliament, in his book, called The treachery and disloyalty of Papists to their Sovereign, pag. 25, 26, 27, 28, 29, 30.*] you are bound to accord with your people in Parliament, to make remedy and law upon such mischiefs and damages as may happen to your kingdome, as the Declaration of both houses in Parliament, Novemb. 2. 1642. doth at large prove; then surely those men, who have perswaded you to a contrary practice, are at once traytors to God, your Majesty, and this whole kingdome; and as much as in them lieth, have drawn your Majesties faith into question, both with God and men, which may be a chief cause of Gods judgements on this land and people; I am sure it was not the least spark that kindled the fire of this civill war; and as likely is it the fire of Gods wrath, as sometimes it did on the kingdome of Israel for Sauls breach *2 Sam. 21. 1.* of covenant (with the Gibeonites his own subjects) which the Princes of the congregation had sworne *Ioshua 9. 19.* unto; although they by craft obtained that oath of them,

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King, obliged to the performance of this Covenant and oath; which his preceding governours had taken some hundreds of yeares before; and therefore in a blinde zeale, [*Quum Pythonos & ariolos exterminaret e terra istius Zeli commune fuit gentes & gentium studia e medio Israelis tollere. Trem. & Jun. nos. in locum.*] he doing contrary hereunto, God sent a famine of three yeares on the land; And surely though your Majesty hath not taken this oath, yet if as you are King, you are obliged unto it as appeares by the constant custome of former Princes, although others may perswade you out of a blinde zeale, that it will be derogatory to your prerogative, yet ought they not to be hearkned unto; for your Majesty is the Minister of God to us *Rom. 13.4.* for good, and therefore you ought to be very tender in denying both Houses of Parliament in any thing that concerns the publike government and good of the Kingdome, and as in their Declarations they rightly conclude, your Majesty ought to deny your selfe, and your own understanding very farre, before you deny them: And that on this ground, because you lye under the obligation of an [*Vid. the Remonstrance of the Lords and Commons in Parl. Novemb. the 2. in Ans. to his Maj.*] oath, to passe such Lawes as shall be just and good for the Kingdome.

And therefore it ought to be a tender point both in regard of your honour, justice, conscience to judge otherwise of those lawes that are presented unto you by the Representative Body of the Kingdome: It was Rehoboams fault of old, *2 Chron. 10.13.* and Richard [*Mr. Fox his Acts and Mon. Vol. 1. pag. 372. printed 1610.*] the second of late, and it rent both their Kingdomes from them; Christ is a patterne worthy of all Princes imitation, who laid aside *Phil. 2.7.8.* his glory, and made himselfe of none account for his Churches good, and not such head-strong Princes as were the two former mentioned, who despised the grave and grand councill of their Kingdomes, and so brought ruine on themselves and subjects, by overthrowing the customes, priviledges, rights, and liberties of their subjects; [*Mr. Fox Acts and Mon. ut supra. pag. 91. Vol. 1.*] Constantine the Great was used to say, that a King ought to refuse no labour, for the profit of the Commonwealth, yea to adventure the manacling of his body, for the remedy thereof; but if otherwise it may be holpen to cherish the same: for a Kingdome saith St. Austen, [*August. contra Cresc. Epist. 49. and 50.*] is given by the determinate counsell of God, that he to whom it was given, should so employ his diligence, that hee might bee thought worthy of the same at the hand of the giver.

Reason teacheth of two evils to chuse the least, [*De duobus malis minimum est eligendum. Keckermans Ethick.*] and 'tis Christian wisdom to permit some inconveniences then to [*As David spared Iobab and Shimei who both deserved death.*] bring a greater danger, destruction, and effusion of Christian blood, 'tis better to save a Nation with losse, then to destroy it for private honour or respect



and that some few Gavestons and Spencers perish, then that the whole Kingdome should be made desolate by Civill Warre.

Therefore if you expect a blessing from God on your person, Kingdome, posterity, or looke to enjoy heaven when you dye, you are bound to observe all your oaths and promises which are lawfull, though they prove to your owne. [*Non est propter damnum abstinendum a benefactis, Christianus est Paradoxus.* Trem. & Jun. nos. in Psal. 15. 4.] Which was most famous in that noble Roman Marcus Attilius Regulus, who performed his oath made to the Carthaginians, though he lost his life thereby. ] hurt, *Psa. 115. 4* which godly duty these perjured persons and most wicked counsellours have hitherto hindred your Majesty from learning, being helpt thereunto by Satans suggestions and your owne lusts, which I beseech you in the bowells of Jesus Christ to consider of, and repent speedily, as you hope for mercy: (for our God is a consuming fire, *Heb. 12. 29.* he will not be mocked, *Gal. 6. 7.* he cannot be deceived; looke what a man soweth that shall he reap, for he will destroy them that *Psal. 5. 6.* speake leasing, the Lord will abhorre the bloody and *Psal. 12. 3.* deceitfull man, the foolish shall not stand in his sight, for he hateth all the workers of iniquity. ) For where as your Parliament before your departure, petitioned for suppressing Papists, and feared the bringing in of forraigne forces in regard the Popes Nuntio dealt with the French, [*Vid. His Maj. Declaration from Newmarket, Mar. 9. 1641.*] and Spanish for 4000. men a peece, your Majesty answered, That it was improbable in it selfe, and scandalous to you, for which you desired reparation, seeth no sober, nor honest man can beleieve, that we are so desperate, or so senselesse to entertaine such a designe as to bring in forraigne forces, which would not only bury this our Kingdome in distraction and ruine, but our owne name and posterity, in perpetuall scorne and infamy.

And yet loe now by speciall order from Parliament printed in the packet of letters which were taken at Nazby fight, it appeares that you imployed Coll. Cockram to the King of Denmarke, for men, mony, and armes, [*Vid. the instruction to Col. Cockram to be pursued in his Negotiation to the King of Denmarke in the packet of letters.*] and sent to the Queene to have an army of the Duke [*Vid. the letter your Majesty sent to the Queene June 9. 1644. in the packet of letters taken at Nazby.*] of Loraines to passe through France to you of 10000. men, and to have of the Irish Rebels an army brought by Coll. Fitz-williams [*Vide the 21. letter in the packet what Collonel Fitz-williams propounds*] of 10000. and more. Secondly, whereas in your Declaration to the Parliament [*Your Maj. Declaration published the 16. of June 1642.*] fearing the alteration of Laws and Religion and making War against them, your Majesty did in the presence of Almighty God, your Maker, and Redeemer, assure the world, you had no more thought of making war against the Parliament, then against your own chil-

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And that you will maintain and observe the Acts assented to by you, this Parliament, without violating; and that you had not, nor should not have, any thought of using of any force unlesse you shall be driven to it for the security of your person, and for the defence of Religion, Lawes, and liberties of the Kingdome, and the just rights and liberties of Parliament: And in the same of the 16. of June, 1642. we professe before God, and declare to all the world, that wee alwayes have, and do abhorre all such designs, and that all our endeavour tends to the firme and constant settlement of the true Protestant Religion, the just priviledges of Parliament; the liberty of the subjects, the law, peace, and prosperity of this Kingdome.

The same did the Lords professe before God, and testifie to all the world in your Majesties behalfe; and yet the War went on, and your Majesty sent over the Queene to Holland, who brought backe men [*When she landed at Beverley.*] and Ammunition, and on this Coll. Cockram was sent to Denmarke, and shortly after your Majesty set up your Standard within two months, as appears by the Vote [*Vide the resolution of both houses in answer to that Message.*] of the Parliament, on your message to them, Aug. 27. 1642. who would have the Standard taken downe, before they would treat.

Yea Propositions were made to the Gentry in [*Vide the Declaration of the Parliament in Novemb. 2. 1642.*] Yorkshire, to assist your Majesty in a way of force against the Parliament, before any answer was, or could be received from them; and ever since, hath not the Warre been upheld against them for their dissolution, let your owne letter [*Your Majesties letter to the Queen dated Feb. 19. 1645.*] speake, be confident, that in making peace, I shall ever shew my constancie in adhering to Bishops and all our friends, and not forget to put a short period to this perpetuall Parliament.

By what distinction can you put a period to this Parliament, without violence, which is so contrary to your former vowes and protestations? nay you did ingage your selfe solemnly in the word of a King, that you would be as [*Vide your Ma. answer to the Parl. petitioning for a guard.*] carefull of the security of every one of the Parliament men, as of the preservation of your selfe and children; which how faithfully these men have perswaded you to observe, your hostile actions best testifie. Thirdly, after the Irish rebellion (by reason of the toleration and favouring of Papists) broke out, and the Parliament had declared to your Majesty [*Mar. 9. 1641 the Kings answer to the Parl. Declarat.*] concerning it, to which you answered, Our faithfull and zealous affection to the true Protestant Religion, and our resolution is to concur with our Parliament in any possible course for the propagation of it, and supressing of Popery: and in prosecution hereof, in the next month, you called God to witnesse with this assurance, That you would never consent (upon whatsoever pretence) to [*Your Ma. declarat. in Ap. 25. 1642.*]



a toleration of the Popish profession, or abolition of lawes now in force against Recusants.

God so deale with us as we continue in these professions; also, in your proclamation of pardon to [*Vide the Proclamation of pardon to the City of London, dated Octob. 29.*] London, you avowed, that all the professions you had made in your severall Declarations, for suppressing of Popery, and maintenance of Religion and Lawes, should be as inviolably observed by you, as you expected a Blessing from God, and obedience from your subjects. But alas, how strangely have these men changed your resolutions, annihilated your professions, and justly caused God to bring down your imprecations (which the Lord in mercy avert) on your own head and posterity?

For, first have you not rejected the Parliaments Propositions [*Vide the 6, 7, 8, 9, and 10. Propositions, or humble desires of the Parliament, for a safe and well grounded peace, presented to his Majesty at Oxon, Novemb. 24. 1644.*] for disabling Priests, Jesuites, Papists, &c? from disturbing the state and deluding the lawes, or at least refused it, to concur with them in their 6, 7, 8, 9, and 10. Propositions presented at Oxon the 24. of Novemb. 1644.

Surely you have not according to your pious Resolution concurred with the Parliament in any possible course for suppressing of Popery, but contrariwise have favoured, preserved and defended them; yea, armed them to fight against them: For, persons of the Popish Religion, have been principally imployed in your army, as your forces in the North, under the Earl [*Vide the Declaration of the Parliament, in answer to his Majesties Declaration after his late victory the 23. of October, 1642.*] of Newcastle; and the forces in Monmouthshire and Wales under the command of the Lord Herbert, Robert [*Vide the booke, entituled The Converts Letter to his old friends.*] Welch, and Richard Power, are knighted for their good service in these wars against the Parliament, and the one had a Brigade of horse, the other was made Governour of Barkley castle, Sir Arthur Ashton is made Governour of Oxon; and Mr. Gage his Assistant; the Marq. of Winchester keeps the Garrison of Basing, Sir John Winter hath great command in the Forrest of Dean, Captain Prater was Governour of Nunny castle; yea, all Papists are invited, and [*Vide his Majesties Letter under his signet at Chester, 27. of September, in the 18. yeer of his raign, to the Papists of Lancashire.*] commanded to take up arms, that cursed crue of the Irish are not excepted; but are invited and promised for the same a toleration in their Religion; [*Vide the Earl of Glamorgans negotiation; his commission, and agreement with the rebells.*] if they assist your Majesty accordingly, as appears by your own Letters, contrary to your former Declarations and execrations: For under hand you give power to [*Your Majesties Letter to the Queen, March 5. 1645. in the packet of Letters, taken at Narby, printed.*] the Queen, to promise in your name (to whom)

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she thinks most fit) that you will take away all the penall lawes against the Roman Catholikes in England, as soon as God shall enable you to do it; so that by their means, or in their favours, you may have so powerfull assistance, as may deserve so great a favour, and enable you to do it. Heres a promise of a toleration to the English Papists; and which is most strange, the same favour is proffered to those blood-thirsty Irish: So your Letter to the Marquesse of Ormond, the 27 of Febr. 1645. If the suspension of Poynings act, for such Bills as shall be agreed upon between you there, and the present taking away of the penall lawes against Papists by a law will do it; I shall not think it a hard bargain, so that freely and vigorously they ingage themselves in my assistance: and again, in your Letter to him, Decemb. 15. I do hereby promise them, and command you to see it done, that the penall statutes against Romish Catholiques, shall not be put in execution, the peace being made, and they remaining in their due obedience; and further, that when the Irish gives me that assistance which they have promised, for the suppression of this rebellion, and I shall be restored to my right, then I will consent to the repeal of them by law. My Lord, O King, I beseech you consider, how basely these counsellors have betrayed your honour, these protestations and croscentred actions defiled your conscience, blinded your understanding, and hebbitated your memory, [*Your Majesties Declaration, Octob. 27. after the battell at Edgehil.*] For once you said, you should never forget your severall oaths in your severall Declarations: You presumed then you were too much a Christian, to believe you could break those promises, and avoid the justice of heaven: [*and in the form of prayer, set forth by your speciall command before the treaty at Uxbridge, there was this clause, And if any shall be averse from peace, O thou that art the wonderfull Counsellor, turn their wisdom into foolishnesse, confound their practices, and let their mischief return on their own heads.*] And surely, you may find it by experience, his justice hath not since been hid, witnesse Nazeby, and Lamport fights, the taking of Bridgewater, Pomfret castle, Scarborough, Chester, Belvoire, the overthrow of the Western army and L. Ashleys, Carlile, Bath, Sherborne, Bristol, Barkley castle, the Devize, Lacock-house, Cardiffe castle, Winchester, Basing-house; you see the blessing from God, and obedience from your subjects, is answerable to the faithfull observance, of what before you protested and swore, viz. to suppress Popery, and concur with your Parliament therein, and not to grant any toleration to Papists, or suspension of the lawes of the kingdome against them. O therefore, sith the Lord hath stricken you be you grieved, sith he hath consumed your army, refuse not to receive correction, and harden not your heart any longer, refusing to return to God for mercy, and to your Parliament for peace and unity; lest you become like *Jerem. 5. 3.* the obdurate Jewes; who the more they were punished the more and more they did revolt, till the *Isai. 1. 5.* whole head be sick, and heart faine, and then there be no remedy.



But, let your Majesty call to minde your former oaths, protestations and vows, which are good and lawfull, and observe them faithfully; but especially that vow in baptisme to God, and that oath at your coronation, which was made to your subjects, and those protestations for the advancement and increase of the Protestant Religion, the suppression of Popery, the maintenance of the lawes of the Land, and priviledges of Parliament, which you have made to them: The due observance whereof, is the only means under God, to establish a firm peace, and to make your Majesty, and your posterity, and kingdome happy, as it did Davids, *2 Sam. 21. 1, 2, 12, 13, 14, &c.* when those were punished which were consenters belike; or, [*Qua Shauli adherebat sanguinem, & cedes spiranti, & post Shaulum Iphossetho contra institutum Dei.* Trem. & Jun. *not in loc.*] counsellors to the violation of that oath of Sauls to the Gibeonites: and as Hezekiah prospered after he had renewed the oath and covenant *2 Chron. 29. 10, 11.* of his fathers, which Ahaz his predecessor had greatly violated, and thereby averted the fierce wrath of God: So shall your Majesty do the like, by entring now into a solemn leagne and covenant (with your Parliament and three kingdomes) with the Lord God of Israel, that his fierce wrath may turn away from us, and by encouraging your Ministers that are on your side, that they be no longer deceived, [*Id est, ne perstetis in errore, in quo cultum Dei ad quem electi estis omistis.* Trem. & Jun. *in locum.*] but that they should joyn with the Assembly of Divines, and other godly inferiour Ministers, who have been more upright then the Prelates and the Bishops of this kingdome, as the *2 Chron. 29. 34.* Levites were better, wiser, and more holy, then the Priests in this good Kings raigne; and therefore more ready to sanctifie themselves, otherwise tis to be feared, lest that judgement of Zedekiah's (when he broke his oath which he made to Nebuchadnezzar,) fall on you, which the Lord avert from your Majesty, and make you ever to be of the number of those that fear *Eccles. 9. 2.* an oath, and to be carefull that none in your Majesties name enforce your good subjects to commit perjury, or take unlawfull oaths, which is not only condemned by God, but held unlawfull by the lawes [*Vide the Petition of Right in the second year of your Majesties raign.*] of this kingdome, and which necessarily will bring vengeance on it for the same: For the name of our God is wonderfull, *Psal. 8. 1. 9.* and glorious, he is jealous of his honour, and a *Heb. 10. 31.* and *12. 29.* consuming fire, into whose hands to fall, is a fearfull thing; nor will he hold him guiltlesse that takes his name in vain; therefore lastly, let your Majesty joyn with your Parliament for a day of humiliation, to be set apart for this sin, in speciall of prophaning Gods holy Name, and let there be a more severe and stricter law made against perjury and vain swearing for the future; the pain, losse, or fear [*Oderunt pescare mali formidine poene.*] whereof, may afright the mo<sup>r</sup> wicked from acting so foul a sin.

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And care be taken, and command enjoyned of sanctifying the fearefull and glorious Name of the Lord our God, and of speaking of all his attributs, and word, with reverence, affection, and devotion; that so, God seeing us zealous of his Name, and honour, performing what he requires of us, viz. to speake every man *Zach. 8. 16, 17, 18.* truth to his neighbour, to execute the judgement of peace, and truth in our Gates, to imagine none of us evil in our hearts against our neighbour, nor to love any false Oath.

That he may in mercy avert the judgements he hath brought on us, and withdraw those we have justly deserved, and may powre downe his blessings spirituall and temporall on us, to the increase of the honour and greatnesse of your Majesty, and Royall progeny, of the peace, wealth, and plenty of your subjects, and godly people, and to the joy and comfort of all sincere Christians and faithfull Protestants, to the suppression and extirpation of Popery and superstition, and to the terror and amazement of all your Majesties and this kingdoms enemies; which the Lord of his mercy grant, for his sake, who is the Judge of the world, the Governour of all Nations, the Lord of Lords, and King of Kings, the Saviour and Redeemer of his people, the onely chiefe Bishop and shepheard of our soules, our Lord Jesus Christ; to whom with the Father and the holy Ghost, three persons in trinity, and one eternall and everliving God in unity, be rendred as due is, all honour, and glory, power, majesty, and dominion, obedience and thanksgiving, by us and his whole Church, now and for ever, Amen.

Major. { *To prophane the Sabbath with unlawfull works, sports, or recreations, is a great sin, and brings Gods judgements on a man or Nation.*

Minor. { *But we have prophaned it so.*

Conclus. { *Ergo, the judgement is come justly on us.*

It is a truth confest by all that acknowledge a Deity, that the law of Nature requires some time [*Aretius problem. lib. 55. de Sab. observat.*] to be set apart for the worship of this God; for, take away time from solemne worship, and that falls to the ground. The Philosopher will tell us nothing can be done in an instant, and so take away solemne worship, and you are without *Jer. 10. 25.* God, and so under Satan, *1st. 26. 18.* Now the time of solemne worship, which God hath allotted to man from the beginning of the world, to continue unto the end of the same, is a whole day of seven, or every seventh day, so Moses, *Gen. 2. 2, 3.* and on the seventh day God ended his worke, and he rested on the seventh day from all his worke which he had made, and God blessed the seventh day, and sanctified,



sanctified it, *via*. He appointed it to be a fountaine of blessing to the observers thereof, and commanded it to be set apart by men from common businesse, and applyed to holy uses. So S. Cyprian, [*Cyprian de Sp. sancto.*] This sacred number of seven obtained authority from the creation of the world, because the first works of God were made in six dayes, and the seventh day was consecrated to rest as holy, and hallowing, honoured with the solemnity of abiding, and entitled to the Spirit the sanctifier. So Origen, [*Origen cont. Celsus, lib. 6. fol. 81.*] As soone as the world was made, God made the Sabbath, in which men rest to God, and keepe that day a festivall to him, having dispatcht their works on the six day. So S. Chrysost. also, [*Chrysost. Tom. 1. in Gen. Serm. 10. sc. editio Savilian.*] what is this he sanctified, he seperated it, the divine Scripture, teaching us the cause thereof, because in it he rested from all his works which he began to make.

God hereby darkely instructing us to set apart, and seperate one day in the circuit of every week, to the use of spirituall things. So also faithfull Athanasius [*Athanas. de Sab. & Circums.*] sheweth, that the seventh day had his observation among all men of those generations, from the Creation, to the Resurrection of our Saviour. Of the same minde S. Ierome, [*August. ad casul. Epist. 86.*] Austin, and before them Ireneus, [*Iren. cont. Hæres. lib. 4. cap. 3.*] Philo, [*Philo de mundi opific.*] Tertullian [*Tertul. contra Iudeos.*] of old.

And our late Writers, [*Mr. Byfields vind. of the Sabbath, in Answer to Breerewood*] Beza, Calvin, Zwinglius, Iunius, and Tremelius; Ursinus, Zanchy, Bullinger, Piscator, Aretius, Hospinian, Bertram, Chemnitius, and divers others beyond sea, and amongst us those famous Worthies, Babington, Willer, Greenham, Perkins, Bound, Gibbens, Williams, Efty, Dod, and Clever, Mayr, Byfield, &c. Yea, by the glimmering light of Nature, the Gentiles said so much, some shreds of the law of Nature, (though broken in very small peeces) remaining still in their hearts, whence they had stative Holy-dayes consecrated to the service of their Gods, both monthly, yeerely, and weekly, amongst which was the seventh day, so [*ἡ ἑβδόμη ἡμέρα ἁγία.*] Hesiod. saith, the seventh day is a holy day, and was the day in which all things were perfected, and on which wee departed from hell.

So doth Callimachus say, that its the birth-day chiefe, and perfect, as he is cited by Clemens [*Clem. Alex. Strom. lib. 5.*] Alexandrinus who affirms, that not onely the Hebrewes, but the Greeks knew the seventh day holy, and [*Euseb. de preparat. Evang. lib. 13. cap. 7.*] Eusebius confesseth that all, as well Poets as Philosophers, knew that the seventh day was more sacred, therefore Philo [*Philo lib. 2. de vita Moysi*] interrogates, Who doth not honour that sacred day with returns every weeke? which day of the Jewish Sabbath, was by the Gentiles [*Aretius problems. lib. de Sab. obser.*] consecrated to Saturne their Prime god, from whence the day hath its name with us of Saturday, or Saturnes day, whom they

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they honoured with tapers lighted on his altars being offered to him, in imitation of the burning lamps which were in the Tabernacle. This day they consecrated to rest, thinking it unfit for civill actions and warlike affaires, and fit only for contemplation, and to implore the divine patronage of their gods, against danger and misfortune.

Nor did they only observe part of the day, but the whole, as God required the whole seventh *Exod. 20. 8, 9, 10, 11.* day, in the fourth commandment to be sanctified: So the Diurnall sacred things [*Macrob. saturn. lib. 1. cap. 16.*] amongst the Romans were continued all along, from the beginning of the day, untill the middle of the night: And thus St. Paul continued in preaching till *Acts 20. 7.* midnight on the Christian Sabbath at Troas: As [*Macrob. saturn. lib. 1. cap. 7.*] Macrobius brings Vettius pleading their custome on that day, to spend it wholly in learned fables, which they conferred on, as signes to be explained, or riddles to be expounded; Yea, they were almost as exact as the Jews, for no work might be done thereon, so a Cryer proclaimed the day before, borrowing their rites many of them, from them, or at least the Devill, who is Gods ape, teaching them his service, after some Analogie, as God taught the Jewes to proclaim their feasts with, *Numb. 10. 10.* trumpets; he that prophaned the day through neglect, or ignorance, was to be fined, and to bring his sacrifice for expiation, as the *Levit. 4. 2, 3.* Jewes also were.

But the wilfull offender could have no expiation; so neither could the presumptuous prophaners of the Sabbath; he was to be cut off from Israel, as he that gathered *Numb. 15. 36.* sticks was stoned to death, but they denyed that he that doth work about holy things is polluted, and so Christ justifieth the Jewes, that they killed the sacrifices, and are *Mat. 12. 5.* blamelesse. Lastly, they allowed only works of piety, necessity and mercy. In a word, that which would hurt, [*Macrob. saturn. lib. 1. cap. 6. and cap. 7.*] if it were undone, and here they were better informed then the Scribes and Pharisees informed the Jewes, whose false glosses, Christ corrected and reduced the *Matth. 12. 1, 2, &c.* to the 14. works of the Sabbath, only to works of piety, by the examples of the Priests, to works of necessity, by the example of David, eating the shewbread, and his disciples plucking the eares of corn, to works of mercy and charity by the example of curing the withered hand, approving it lawfull to heal on the Sabbath, to pull an Ox or an Asse out of a pit, to lead cattell to watering, &c.

So precise were the Gentiles for the whole day, that it became a proverb, to shew a care of omitting nothing, [*Lipsius in Senec. Epist. 26.*] *Consicienda sunt sacra*, as *Lucius Accius*, in his Annals relates, that in Athens, and through all the cities of Greece, they celebrated the day to Saturne, in which feasts the Masters, and servants banqueted together, [*Ut cum dominis famuli epulentur. Ibid. Macro. lib. 1. cap. 7.*] and [*Joseph. lib. 2. cont. Ap.*] Josephus is home in this matter;



nor is there any city of the Grecians, or Barbarians, nor any nation, to whom the custome of the seventh day (in which we rest,) hath not come. Thus we see the law of nature in generall, requires of all men the sanctification of a seventh day, and the reason of it is, because [*Vide Mr. Byfield, contr. Breerwood, pag. 37*] God exacts some part of our lives and times, by way of perpetuall homage, never to be dispenc'd withall, nor remitted.

Now, Gods works and our own, cannot be done together, therefore did God by a law of nature, instruct the Gentiles, (the command given to Adam in Paradise, being almost quite forgotten by all) and by lively voyce in the Wildernesse instruct the Jewes, and by his Son, his substantiall Word instruct us Christians, to sanctifie the seventh day, and to rest therein: So that all men created, redeemed, sanctified, are obliged unto this worship of God, it being a law of nature, eternall, and morall, which belongs to us Christians, as well as the Sabbath legall did belong to the Jewes, or the naturall Sabbath to the Gentiles, so doth this Evangelicall Sabbath to us; from which, though Breerwood, Heylin, Pocklington, and such vain disputers of the world, hide their eyes: As is the phrase of the holy Ghost, *Eze. 22. 26.* [*plane palamq, contra faciunt quam ipsis imperavi lege.* Trem. & Jun. *not. in locum.*] being unwilling to be informed of the authority and service thereof, opposing blasphemously the known truth of God and our Church, as shall more after appear, speaking evill of those things they know not of; but what they know naturally, *Jude 10. 11.* as bruit beasts in those things they corrupt themselves; and therefore without repentance, wo unto them, for they have gone in the way of Cain, and have murdered the soules of many a brother, and have run greedily after the error of Balaam for reward, and therefore now are like to perish in the gain-saying of Chore: which is evident not only by the Word of God, and example of our Saviour; But by the writings and practice of the godly in all ages since Christs time, unto our dayes, together with the constitutions, and lawes of godly Emperors and Councils, in ancient times: Besides the place before quoted of Moses, *Gen. 2. 3.* wherein the institution and sanctification of the Sabbath is required, we have the direct commandment, *Exod. 20. 8, 9.* of God, and a memento put before to teach the importance and [*Ainsworth his Exposition on that place.*] antiquity of it, as being from the creation, and for that it was to be kept but one day in seven, that so when the time came, it might not be forgotten, or neglected; and also foreseeing the great prophanenesse thereof, which should happen by Jewes, and Christians, divers of whom have made this divine precept of the morall law, to be of none effect by their, *Matth. 15. 6.* tradition.

Also he addes, Observe and keep the Sabbath, which God expounding by the Prophet, *Isa. 58. 13.* saith, it is to call the Sabbath a delight, The holy day of the Lord, honourable, all which sheweth the weight of this precept. Its esse

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of those ten words *Exod. 34. 29. & Deut. 4. 13. & 10. 4.* or Commandements which God wrote on the Tables of stone in Sinai, which is to continue as long as any of the rest, placed the last though not the least in the first Table, of all which *Mat. 5. 18.* Christ saith, Heaven and earth shall passe away, but one iota of the Law shall not faile.

Neither doth any word or letter fall to the ground, by Christ changing of the day from the seventh, to the eight; for though after the work of Creation, and Gods resting, he sanctified the seventh, yet doth it not derogate from his truth, or justice, that after the worke of Redemption, he might not translate that day, who was the Lord of both works, and Author of both dayes. The Morall law which is the eternall rule of Iustice, and Gods will, is not frustrated hereby, but the better strengthened, as was his institution of this law in Paradise confirmed, and not cancelled, by the promulgation of the law to the Iews: for, as their deliverance from Egypt was a second obligation, *Deut. 5. 15.* [*Singularum ipse præ aliis diebus sanctimoniam indidit facto institutione, & virtute sua, ac proinde cum haberi sanctum & in sanctis solum consumi rebus voluit: his autem causis secunde alie postea accesserunt una civilis altera humanitate spectans ut quiescat servus tuus & ancilla tua sicut tu, Deut. 5. 20. altera ceremonialis ad solennem commemorationem mirificæ liberationis ex Egypto. Tr. & Iun.*] with their first to creation, to bind them after Gods example to rest on the Sabbath day, so also our Redemption by Christs death and passion, and our justification witnessed by his resurrection, is a most strong tie, to oblige us to our duty herein: for the seventh day was therefore enjoined, because it was the Sabbath, *Exod. 20. 11.* of the Lord: And so here the eighth day is required of us by Christ, because it is the Sabbath or his day of rest, from the worke of our redemption. Therefore as excellently Mr. Byfield drives home this [*Byfield cont. Brier. pag. 117, 118.*] argument, God saith not, remember thou sanctifie the seventh day, and keepe it Sabbath; nor, thou shalt doe no worke on the Sabbath day, because it is the seventh; but he saith, Remember the Sabbath day, to sanctifie it, and thou shalt doe no worke on the seventh, because it is the Sabbath; so that it was because God the Father rested, therefore he sanctified the Sabbath, and hallowed it; and so because God the Son rested, therefore he sanctified the Sabbath, and hallowed it, for he was Lord of it.

For the Lords resting, blessing and sanctifying the day, instituted it. The institution of this day is cleerely then in the very worke of Christs Resurrection, as the institution of the seventh, was in the worke of finishing the Creation. Therefore saith S. Austin [*August. ad Januuar. epist. 119. cap. 13. & Tom. 2. Epist. 86. ad casul. pag. 248.*] the Lords day is declared to Christians by the resurrection of the Lord, and from that it began to have its festivity; and againe, the Lords day, by vertue of the Resurrection, is more holy, then the old Sabbath, and is



preferred before it, by the faith of Christ risen. So that the fourth Commandment stands in force to us, as well as to the Iews, as learned Zanchy well observes; Yea, we are more obliged, then were they; indeed before the Law was given in Mount Sinai, they had a twofold obligation to tye them to the sanctifying the Sabbath, besides those generall reasons given by God to all mankind at the first institution thereof, and both of them were Ceremoniall.

The first is their deliverance from the bondage of *Deut. 5. 15.* Egypt, therefore the Lord thy God commanded thee to keepe the Sabbath day. The second in Gods liberality toward them, in feeding them from heaven with Manna, giving them on the sixth day, the bread of two dayes, therefore the Lord requires that they abide every man in his place, *Exod. 16. 29.* [Vide *fun. in loc.*] and let no man goe out of his place on the seventh day, so the people rested on the seventh day.

Now both these being Ceremonies, were abolished in Christ the substance, therefore Christ freeing us from the thraldome of sin and Satan, whereof the Egyptians deliverance [*The overthrow of the Egyptians was a figure of Christs victory over our spirituall enemies, by subduing our iniquities and casting all our sins into the depth of the sea, Micha 7. 15. 19.* Ainsw. in *Exod. 14. exp.*] was a type, and in the day of his Resurrection, giving us the true heavenly Manna, *John 5. 31. 35. 49. 50. 51.* to be fed on with our soules by faith, hath more firmly engaged us, for the sanctification of his Sabbath, then were the Iews for the sanctification of theirs, in as much as spirituall and eternall blessings, are more excellent then naturall, and corporall, and the substance exceeds the shadow. For, as much then as Christ being risen from the dead, rested from the works of our Redemption, rejoyced in it, and blessed it, with that worke, *Mat. 28. 1.* and with divers apparitions *John 20. 19. 26.* of himselfe, afterward on that day, which he sanctified, both by his precepts to his Apostles, *Mat. 28. 20.* and by his own *John 25. 21. 22. 27. 28.* example, spending it among his Disciples in his bodily presence now glorified, in heavenly exposition and operations upon their hearts; but especially on this day sending the holy Ghost, when the Disciples were met together, to solemnize *Acts 2. 1.* this day: this is sufficient to apply, and determine the Sabbath, to that seventh day we now observe.

But to give more cleere light to those, who will not wilfully shut their eares against this truth, and hate it, because their deeds are evill. I finde this day in the Old Testament typified and foreprophefied of: typified it was, saith S. Cyprian [*Cyprian Epist. 58. sc. edit. Pamel.*] in circumcision, which was enjoyned to be on the eighth day, for, because the eighth day, that is, the first after the Sabbath, was to be the day in which the Lord should arise, and quicken us, and give us the spirituall circumcision, this eighth day, the first after the Sabbath, and the Lords day, went before in the shadow, which shadow ceased, after the truth

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came upon it, and the spirituall circumcision was given us. St. Ignatius [*Ignat. ad Magnet. vis to τῆς αἰῶνος*] saith, that the Prophet expecting this day, entituled some Psalmes [76. Vide *Psal. 6. & Psal. 12.*] for the eighth; and S. Austin [*August. Serm. 15. de verbis Apost.*] agreeth to both these typified, it was in the eight soules that were saved in [*August. ut supra.*] Noahs Arke.

It was also foreprophefied *Psal. 118. 24.* This is the day which the Lord hath made, wee will rejoyce and be glad in it: for making, is to preferre in honour [*Vide Ainsworth in locum.*] above others; so *1 Sam. 13. 6.* also the sanctifying and observing of it, *Deut. 5. 15. Exod. 34. 21.* both which are applyed to the Sabbath. And so, S. Austin interprets that Psalm, which by all Expositors is acknowledged to be a famous prophesie of Christ. The Hebrew Doctors have a saying, [*Thal. Sanesh. l. thelet.*] That the world was not created, but for the Messias. If therefore the bringing of Israel out of Egypt, was such a work as God for a memoriall of it, made that day and moneth the beginning and head of moneths of the yeers, otherwise then they had been before, as appeares, *Exod. 12. 2.* how should not our redemption from death and hell, manifested in the day of *1 Cor. 15. 14. 17.* Christs resurrection, deserve much more to be remembered in the day thereof? and the creation of the new world be celebrated (which was prophesied of long before, finished when Christ rose) as well as the creation and finishing of the old. Again, in *Psal. 110. 3.* is a famous prophesie, by the consent almost of all Expositors of the Assemblies of Christians in the beauty of holinesse, and the time is also specified in the day of his power or army, as *Psal. 33. 16. viz.* when he sends forth his most [*Vide Jun. & Trem. in Psal. 110. 3. Ainsworth in Col. & Varablus, &c.*] powerfull Gospel, and hath by his holy ordinances rightly administred, which we know is most usually on the Lords day, as the generall [*Dominicus dies orationi tantum, & lectionibus vacant.* Hieron. ad Rust.] custome of the primitive Church can testifie.

Lastly, the Prophet Hagge, 2. 6. compared with *Heb. 12. 26:* saith, yet once more, it is a little while, and I will shake the heavens and the earth, which sheweth a dissolution of all the ceremonious worship, and time thereof, which the Jewes used under the old Testament, and a changing of them, amongst which, this first seventh day enjoyned was one, as hath been shewed; that so, as the Apostle saith, all things in the kingdome of Christ, that cannot be shaken, might remain; and those things that are shaken might be removed. Therefore, as the other Iewish sabbaths were figurative, and had *Col. 2. 16, 17.* end in Christ; so the seventh day in the Iewish sabbath delivered to them, was also figurative, and is ceased, but the Sabbath still remaineth under Christ. I might adde that place of the Prophet, *Zach. 14. 10.* [*Maxima ministrorum omnium, & ministerii totius in Ecclesia commoditas.* Trem. & Jun. not. in locum.] Zachary, who prophesieth of a day, in which upon the bridles of the horses shall be holinesse to the Lord, and the pots



in the Lords house, shall be like the bowles before the altar, which is by most interpreted of the Church under the new Testament. It was on the eighth day, *Lev. 9. 1.* Moses called Aaron and his sons to offer the first sacrifice for themselves and the people, they abiding seven dayes and nights *Lev. 8. 35.* before at the door of the Tabernacle, for their consecration; which eighth day, was indeed the first after the Priests consecration; for all creatures, for the most part, were in their uncleannesse and imperfection seven dayes, and perfected in the eighth, as children by *Lev. 12. 2, 3.* circumcision, young beasts for *Lev. 22. 27.* sacrifice, persons that were unclean by leprosies, *Lev. 14. 9, 10.* and *15. 13, 14.* and so *Numb. 6. 9, 10.* issues, and the like; nor were the Priests untill the eighth day, permitted to minister in their office, whereby the day of Christ was foreshadowed, who by his resurrection, the day after the Sabbath, hath sanctified his Church and ministry, and all their actions, and made us an holy Priesthood to offer up spirituall sacrifices *1 Pet. 2. 5.* acceptable to God in that day, and the vision which was shewed to the Prophet Ezekiel, makes it plain, which is spoken concerning the spirituall instauration of the Church, by the Gospel of Christ shadowed under corporall types, and figures, in regard of the time and people, to whom he spake: As learned [*Nunc demum instaurationem spiritualem Evangelio Christi ad Ecclesiam ipsius perventuram adumbrat typis, & figuris rerum corporaliū pro ratione temporis, & populi apud quem agebat, &c.* Trem. & Iun. not. in *Exe. 40. 1.*] Iunius and Tremelius observe. Now, there its said, seven dayes shall they purge the altar, and purifie it, and they shall fill their hands, and when these dayes are expired, it shall be on the eighth day, and so forward: the Priests shall make your burnt offerings upon the Altar, and your peace-offerings, and I will accept you, saith the Lord God, which was a figure of the time, when Christs Ministers should chiefly execute their service, viz. on the eighth day the Lords day, or Christians Sabbath, whereof the Leviticall ministry was a type, being performed on the eighth day, *Quod in uno latet in altero patet.* Aug.

But leaving the old Testament, lest us come to the new, wherein that is plainly opened, which lay obscurely hid and vailed in the other: our Saviour tells his Disciples of their Sabbath day, *Mat. 24. 20.* in which they ought to pray; that they might not flie at the destruction of Jerusalem, which could not be meant of the Jewish Sabbath, which was abrogated long before, as Saint Paul witnesseth, *Col. 2. 16.* and there fore must be meant of the Sabbath he himself should institute, which is on the first day of the week, called therefore the Lords day, *Rev. 1. 10.* in which, St. Iohn being in divine contemplation, received his Apocalyps; its called his day, [*Dominicus vero denominative a Domino dicitur.* Aquin. 2. q. 16, Art. 3.] denominatively, because he was the consecrator and institutor of it, as he was of the Lords Supper; for this cannot be called the Lords day by creation, for so all other dayes are his, nor by his destination, for that presupposeth a time to come, as

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the day of judgement, *1 Thes. 4. 2.* is called the day of the Lord, and therefore must be by his institution and consecration, as indeed he had power to do it, being the Lord of *Mat. 12. 8.* the Sabbath, who renewed the world, and created *Isai. 65. 17.* and *2 Cor. 5. 17.* a new heaven, and a new earth.

For, as our redemption was a greater work then our creation, so the remembrance thereof deserves a greater contemplation; and as after the works of the Fathers creation, the seventh was sanctified, so after the works of the Sons redemption, the eighth day was sanctified, which is the Lords day, that so all men might honour *Joh. 5. 23.* the Son, as they honour the Father, he on that day having *Mat. 28. 18.* and *Psil. 2. 9.* *Eph. 1. 20.* received all power, both in heaven, and in earth. On which ground, Christ commands his Apostles to teach all nations those things which he commanded them, *Mat. 28. 19, 20.* and no more; and they, like faithfull Embassadors, delivered only what they had received from the Lord, either by word of mouth, or by his Spirit, as the practice of the first generall Councell, witnesseth, in which they professe to lay no burthens on the disciples, but what seemed good *Acts 15. 28.* to the holy Ghost. And Saint Iohn testifies as they did declare to the Church those things, which they had *1 Iohn 1. 1. 2. 3.* seen and heard: Saint Paul delivered what he had received *1 Cor. 11. 23.* from the Lord, so that the Ordination was the Lords and by tradition of the Apostles, delivered to the Church, and generally by them received, as appears by their practice, *Acts 20. 7.* at Troas, where on the first day of the week, (which is our Christian Sabbath) the Disciples came together to hear, pray and celebrate the Lords Supper, passing over the old Sabbath of the Iews without any such holy exercises, which plainly demonstrates the *Acts 20. 7.* [*Itaq; iam cum capit dies Dominicus celebrari a cælibus fidelium sensim in olescente Sabbatho Iudaico. Arethus in locum.*] cessation of the one, and confirmation of the other.

We read therefore, that is was a generall received observation of the Church *1 Cor. 16. 1, 2, 3.* of Corinth, to sanctifie this day in holy duties; and St. Paul had given the same order to be observed in the Church of Galatia on the Lords day, which is the first day of the week, called the first day [*Syre in omni uno, i.e. primo die in Sabbatho, sc. Septimana Hebraea loquutio. Tre. ncs.*] of the Sabbath, after the custome of the Hebrews. And if Beza may be credited, in an ancient Greek copy, its added: [*ἡ πρώτη ἡμέρα. Vide Beza not. in loc.*] The Lords day; besides, Christ is the only Prophet *Deut. 18. 15.* of his Church, and Law-giver *James 4. 12.* to his people, who reveals unto them the whole counsell *Deut. 18. 18.* and *Joh. 15. 15.* of God, and was faithfull as *Heb. 3. 2.* Moses; therefore as Moses delivered the Ordinances for the time, and manner of worship in the old Testament: so also did Christ in the new, otherwise he could not be so faithfull as Moses. Moreover, the Church of God cannot be without a Sabbath; for take away time from the service of God, and there will remain none; yea, one of the ten commands will fall



fall to the ground; therefore, sith we may not observe the old, we must observe the new, otherwise theres no Religion in us, as appeares by Gods complaint on the breach of this command: How long refuse you to keep my commandements and my *Exod. 16. 28.* [*Cum statum religionis funditus eversum, Deus apud Prophetas indignatur violata & polluta Sabbatha conquiratur.* Ramus *com. de Christi Relig. lib. 2. cap. 6.*] Lawes, as if all Gods precepts were broken by the violation of this one command, and the state of Religion utterly overthrowen, when this was polluted: Adde hereunto the reasons for the sanctification of the Sabbath, and we shall find them morall, and immutable, and then consequently the precept must be so:

As, first Gods resting from the work of creation.

Secondly, his instituting a day for a Sabbath in Paradise, and blessing it by giving it this singular priviledge to be a day of rest and holinesse, and of delight unto the world.

Thirdly, the equity, being one day of seven; and lastly, the ease of servants and cattell, all which belong to us, as well as they did to the Iewes; nay, the work of our redemption, and the day of Christs actuall triumph over the world, the flesh, and the Devill, the grave, and hell, deserve a more serious and greater commemoration, then could the deliverance of Israel out of Egypt deserve from them, which was but the type hereof, and is rendred as a reason for the observance of the first command, [*Vide Doctor Mayrs second reason on the first Commandement, and the context, Exod. 20. 2, 3.*] as well as for this; and therefore also in the substance is immutable.

I will conclude therefore, that without question, by Christs commanding the Apostles, or by his Spirit inspiring them, did they, and the Christians in all Churches observe the Lords day as the Christian Sabbath, after the example of our Saviour, who appeared on this *John 20. 19, 26. Mat. 28. 9. Luke 24. 15, 36.* day, instructing his Disciples by giving *Acts 1. 2, 3.* commandements unto them, and speaking unto them of the things pertaining to the kingdome of God; and from the Apostles time, both the Greek, Hebrew, and Latin Churches observed the same to this present day; neither did any religious, spirituall, and godly man, but observe the same, tis onely prophane, erroneous, or licentious spirits have made no conscience hereof, witnesse the testimonies of former Ages. Justin Martyr [*Justin Martyr Apol. 2. sub finem.*] brings in his Apology, justifying Christ commanding the Sabbath, and the generall practise of the Christians obeying the same. Ignatius [*Ignat. Epist. ad Magnat.*] Martyr, who was S. Johns Disciple confirms it. So did Ireneus who followed both these, [*Iren. lib. 4. cap. 19, 20.*] in time and opinion [*Origen. Homil. 3. in Exod.*] Origen, [*Tertul. lib. de Idolol.*] Tertullian, and [*Euseb. Eccles. Histor. lib. 4. cap. 23.*] Eusebius, and S. Ambrose [*Ambros. Serm. 62.*] approve of the same. Cyrill

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*Cyrtillus lib. 12. cap. 58.*] speaking of the apparitions of Christ on the first day of the weeke, saith, By right therefore are the holy Assemblies kept in the Churches on the eighth day. S. Austin [*August. in Epist. ad san. 119. cap. 13. & Epist. 86. ad Casul.*] is full herein when he saith, The Lords day is more holy then the old Sabbath, and is preferred before it by faith of the Resurrection. So also S. Ierome [*Hiero. in vita Paula.*] and Gregory, [*Gregor. lib. 11. Epist. 37.*] S. Athanasius [*Athanas. in front. Homil. de sement.*] that noble defender of the faith, saith, That the solemnity of the Sabbath was of great price with the ancient Fathers, and was translated unto the Lords day, by the Lord himselte, who instituted it. Learned Iunius [*Iunius in Gen. cap. 2. 1.*] saith, not by humane tradition, but by the observation, and also institution of Christ himselte, was the Sabbath changed: See Tilenus, Rivet, Poliander, Walleus, Thysius, as they are [*Byfields vindication of the Sabbath, pag. 126.*] cited by Mr. Byfield and Beza, Piscator, Rollock, Hooper, Fulk, Scotus, Panormitane, Silvester, Felicius, as they are quoted by Mayr, in the Explanation of his English Catechisme, published by Authority: and hitherto may be added Bishop Andrews, Mr. Atterfall, Barker, Bound, Willet, Jones, Dod, and Clever; but I will conclude with Mr. Bullinger, [*Bulling. in Apoc. serm. 4. pag. 14.*] When Constantine made certain holy dayes, and the Lords day for one, its to be understood he renewed the custome of the Apostles, and Catholique Church, and not constituted the same: For, that this day was solemnized and consecrated for assemblies in the congregation of Corinth, is manifest, *1 Cor. 16.* the same day also the faithfull did celebrate their service, which Saint Paul, in the 20. of the *Acts*: and for as much Saint John the Apostle, knew that the faithfull served God in all their assemblies on the Sunday, although he could not be present with them in body, yet was he present in spirit and contemplation. Now, sith all these famous worthies, who were spirituall, and *1 Cor. 2. 15.* able to discern the things that be of God, to whom *Mat. 13. 11.* *Joh 7. 17.* [*Quod ab omnibus quod ubiq, quod semper creditum, &c. Vin. Lyrinensis.*] tis given to know the secrets of the kingdome; the consent of all these is a strong argument to prove the truth; and if to these you adde the counsels, decrees and lawes of godly Princes, and Synods, it will abundantly confirm the same. The Affrican, [*Concil. Affrican. Can. 52. & 62.*] Councell forbade going to sights and interludes, because the mind was thereby drawn from spirituall duties; and likewise in *Concilio Cabilonensi*, the Bishops desired the King, that lawes might be made against the same, [*Doctor. Mayr on the 4. Com.*] Charles the great commanded his visitors, that all worldly businesse should cease: [*Concil. Dingulsi Can. 13.*] the Beast that works, by an ancient counsell, was forfeited on that day, [*Concil. Matisoon. c. Can. 1. & 4.*] And in a Councell, 588. it was decreed, that no work on the Lords day be done; and if any neglect this wholesome law, he was to be beaten with clubs, [*Euseb. in vita Constanti*  
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Zozomen. *his Eccles. Hist. tripart. lib. 1. cap. 10.*] Constantine the great made godly Constitutions against the violation hereof: and Leo the Emperor [*Iustinian. Tom. 2. pag. 459. Leo item imper. constit. 54. & consil. Laod. Can. 29.*] ordained, that according to the meaning of the Holy Ghost, and the Apostle thereby directed, that on the sacred day wherein our integrity was restored, all do rest and surcease labour, to keep it singular, and inviolable, without any incroaching on that day which God hath consecrated to his honour. Mr. Byfield, [*Byfields Vindication of the Sabbath against Breerwood, pag. 154. & 163, 164.*] cites many other Councils, as that of Loudicea, and the generall Synod held at Petricovia, beside the Councell of Nice. The Councell of Paris, under Gregorius *quartus*, the Synod of Cracovia generally received: Guntram, [*Precept. Guntram. ad Episcop. dat. in concil. Mantifcom. 2.*] King of France, commanded that no bodily work be done on the Lords day, besides what was prepared to eat and maintain life conveniently: Edward [*Fox, his Acts and Mon. vol. 1. pag. 715. printed 1610.*] the elder, and Gythrum the Danish King, made a law against all labour, buying and selling on the Sabbath, and no execution be done on the Sunday: King Edgar your predecessor, made a Law that Sunday should be kept holy, from Saturday at noone, till Munday morning; so did Canutus his successor, as Edgar had done before, forbidding Markets, hunting, labours, and court-keeping, during the said space: so did King Inas, [*Fox, ut supra, pag. 714.*] who reigned in this land long before these, made a law, that no man, lay nor spirituall, free nor bond, should work on the Sunday; nay, our Churches of England, Scotland and Ireland, do all hold the Lords day to be directly grounded on the fourth Commandement; and therefore are taught in the Lyturgie, [*Vide the Book of Prayer, Lord have mercy upon us, and incline our hearts to keep this law.*] after the repeating of the same, to ask mercy and pardon for our transgressions past, and grace to observe it for the time to come: And the Book of Homilies [*Homil. of the place and time of Prayer, pag. 125.*] calls it our Sabbath; saying, God hath given command to all men, that upon the Sabbath, (which is now our Sunday) that they should cease from all weekly and workday labour, &c. and also give themselves wholly to heavenly exercise of Gods true Religion and service, herein following the example of our gracious Lord and Father.

Then [*Vide the Preface of the Assembly at Parah.*] Scottish Church also teacheth, that the sanctification of the Lords day is of divine institution, as well by divine precept, as by practice of the Church. Lastly the Church of Ireland [*Vide the Articles of Religion in a Synod at Dublin, 1615.*] teacheth the same doctrine; the first day of the week (which is the Lords day) is wholly to be dedicated to the service of God; and therefore we are bound therein to rest from our common and daily businesse, and to bestow that leasure on holy exercises, both publike and private. If then this Christian Sabbath be of divine institution,

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and grounded on the morall law of God, it will necessarily follow, that what God enjoyned the Jews in that command, is required also of us; and what was forbidden to them, is also forbidden to us, being both under the same law. Now, the duty enjoyned them, was to remember to sanctifie the seventh day, viz. to separate it from common works wholly, (such as pertain to this naturall life) and to consecrate it to God and holy works, such as concern our spirituall life; as to assemble in the *Levit. 23. 3.* and *Acts 16. 13.* 2 *King. 4. 23.* Church, and in them, to pray, read, *Luke 4. 16. 22.* and *Acts 15. 21.* and expound the Scriptures, to dispute *Acts 17. 2, 3.* of matters of Religion, to talk and meditate *Psal. 92. tit. cum Psal.* of Gods Word and works, to do works *Mat. 12. 10. 11, 13.* and *Luke 13. 10, 11, 12, 13, &c.* of mercy, both to man and beast, and all other like actions tending to sanctification. And all this doth God require of us to perform, and that not some part of the day only, but the whole day must be sanctified; for how unseemly is the mixture of high and low, of divine and humane, of heavenly and earthly things? We cannot serve God *Matth. 6. 24.* and Mammon together, nor follow the worship of God and our own works at one time: we cannot sanctifie a day to the Lord, and yet find our own pleasures and recreations, God will not allow of any partner in his worship, neither of Baal, 1 *King. 18. 21.* and 2 *Cor. 6. 14, 15.* nor Satan, nor sin, nor yet in the time thereof, no work must be done therein, which thou canst properly call thine, or which tends only to thy naturall life; as buying, *Nehem. 13. 16, 17.* selling of wares, or vitualls, carrying *Jerem. 17. 22.* of burthens, embalming *Luke 23. 54, 56.* of the dead, going *Exod. 26. 29.* and *Acts 1. 12.* of journeys, plowing, *Exod. 34. 21.* sowing, reaping, any ordinary and not necessary labour, or any other thing that is of our own *Isai. 58. 13.* wayes, or pleasures; nay, we may not speak our own [*Ut supra Isai. 58. 13.*] words, nor think our own thoughts, much lesse may we do our own works. The Hebr. [*Maimon Treatise of the Sabbath, cap. 21. 23, 24.*] Doctors say, We may not do things like unto works, as riding of an horse, climbing of a tree, judging of civill causes, valuing of goods, separating of tythes, executing of malefactors, marrying of a wife, contriving of businesse for the next day; yea, St. Austen, [*August. lib. de Civit. Dei, 22. cap. ult.*] saith, the duties of Gods worship and immediate service may be done on the Sabbath, that in doing them, we do our own wills, and so break the Sabbath: God himself condemned him that gathered sticks on the Jewish sabbath, and our Church hath condemned those that prank and prick, paint, and point themselves to be gorgeous on that day; yea, those that toyishly talk, are worse then those that keep markets; and those who rest in superfluity, in wantonnesse and filthy fleshinesse, by such, God is more [*Homil. of the time and place of Prayer, 1. part. pag. 126.*] dishonoured, and the Devill better served on the Sunday, then upon all the dayes of the week besides. And I assure you, the beasts which are commanded to rest on the Sunday, honour



God better then this kinde of people, so far our Homily. I finde in Scripture foure sorts of works, allowed on this day, and no more. First, works of holiness, as *Luke 4. 16, 17.* Preaching, *Acts 16. 13.* praying, singing of [*Psal. 92. 1st. cum Psal.*] Psalmes, &c.

Secondly, works in their owne nature servile, yet directly tending to piety, as the killing and *Mat. 12. 5.* sacrificing of beasts, the blowing *Levit. 23. 24.* & *Numb. 10. 2.* of Trumpets, the compassing Jericho *Joshua 6. 10.* round, carrying the Arke, the impotent man *John 5. 11.* that was cured by carrying his bed, and of this sort is our tolling or ringing of a bell to call the Assembly, our going or riding to Church, *2 Kings 4. 22, 23.* &c. Thirdly, works of mercy, both to man and beast, as feeding the hungry, *Mat. 12. 4.* & *Marke 2. 25.* watering of *Luke 13. 15.* cattle, helping man or beast *Luke 14. 5.* out of a pit, curing of wounds, *Luke 13. 16.* & *Marke 3. 4, 5.* or healing of the sick, and under works of mercy are comprehended works of absolute necessity, as quenching a house on fire, defending a mans selfe *1 Maccab. 2. 41.* against his enemies, tending of *1 Sam. 1. 22.* children, &c. The Jews themselves acknowledge perill of life, [*Maimon. Treatise of the Sabbath. cap. 24. sect. 5.* & *cap. 2. sect. 1.*] putteth away the Sabbath; therefore to a sick person that is in danger, they do all things needfull for him on the Sabbath day. Lastly, works of common honesty, as putting on of cloathes, going to ease, dressing and preparing convenient food, &c. are lawfull, and approved. All other works, sports, recreation and playes, are sinfull and forbidden, though never so small, whereby the minde is withdrawne from sanctifying the whole day unto the Lord. Therefore [*Tertul. 2. cont. Adarcio.*] Tertullian saith, Thou shalt doe no worke, namely, thine owne. Mr. Greenham [*Greenhams Treatise of the Sabbath, pag. 169.*] saith, That recreations, shooting, and the like, on other dayes lawfull, are now sinfull; as wee deny Church-feasts, Wakes, and Revels, as imitations of the Heathen: so wee deny Holy-day-Playes, as remnants of ancient prophanenesse. Mr. Bullinger [*Bullinger in Apocal. serm. 4. ad finem.*] complaines of those, who abused the Sunday in gaming drinking, dancing, and worldly businesse. Godly Mr. Perkins saith, [*Perkins Golden chaine, pag. 150.*] The Sabbath is polluted by using Jestes, sports, banquetting, or any other thing whatsoever, which is a meanes to hinder or withdraw the minde from that serious attention, which ought to be in Gods service. For, if the works of our calling must not be exercised, much lesse these, whereby the minde is as well distracted from Gods service, as by the greatest labour. The whole Sabbath, from the beginning to the ending must be sanctified. Dr. Mayr [*Mayr. Expos. of the Catechis. pag. 393.*] condemnes all wordly speeches, and thoughts, whilst the day consisting of foure and twenty howres continueth. If we must or meditate upon any thing, yea, even in our beds in the darke of the night, it must not be upon our worldly affaires, but upon the word which we have

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have heard, or read. Small works which come not within the compasse of Religion, mercy, or necessity, are forbidden on the Sabbath: so Mr. Dod, [*Dod & Clever on the 4. Com.*] All civill works saith the Author of the practise [*Practise of Piety, pag. 442.*] of Piety, from the least to the greatest, as studying of any books, but Divinity, all recreations, liberall drinking, grosse feeding, and talking about wordly things; yea, to be meerely vacant is absolutely forbidden, for it is to be sanctified. Therefore Dyonisius Bishop of Corinth to [*Euseb. lib. 4. c. 22.*] Sofer Bishop of Rome, saith, We have spent the Lords day an holy day, after their ancient custome. And Justin Martyr affirms [*Byfields vindication of the Sabbath, pag. 150.*] of the Christians, that after the performance of the works of piety, they spent the rest of the day in godly conference, and works of charity. And S. Austin saith, If the Jews celebrated their Sabbath with such devotion, how much more ought Christians to be vacant to God alone, on the Lords day, abstaining from all earthly affaires, and enticements of the world? and reproveth them of telling of tales, slanders, playing at Dice, and such unprofitable sports, as if one part of the day were set apart for duty to God, and the rest of the day, together with the night, were for their owne pleasures. And S. Ambrose his teacher saith, [*Ambrose tom. 3. serm. 33. pag. 259.*] Let us all the day be conversant in prayer, or reading, and he that cannot reade, let him aske of some holy man, that he may be fed with his conference, let no secular acts hinder divine, let no table play carry away the minde, let no pleasures of Dogs call away the senses, let no dispatch of businesse pervert the minde with covetousnesse, and so S. Jerome [*Jerome ad Rustic.*] saith, On the Lords day, they onely give themselves to prayer, and reading. Constantine the godly Emperour, although by an over great facility, being misled, under pretence of the miscarriage of the fruits of the earth, to grant leave for husbandmen to worke, as our famous [*Hooker Eccles. polit. lib. 5. sect. 71. pag. 385.*] Hooker speakes, yet being belike after better instructed, he made more religious. [*Euseb. in vita Constan. & Zozom. hist. Eccles. tripart. lib. 1. cap. 10.*] constitutions afterwards, that all should cease from suits, and other businesse, and should be onely occupied in prayer upon it. And that holy Martyr [*Ignat. epist. ad Magnetics.*] Ignatius wils the Magnetians, Lets not Sabbathize after the Jewish manner, as rejoycing in idlenesse; but let every one of us keepe the Sabbath spiritually, rejoycing in the meditation of the Law, not in the remission of the body, admiring the workmanship of God, not eating things of the day before, nor drinking things lukewarme, nor walking measured spaces, nor rejoycing in dancings, and mad shoutings, and clapping of the hands and feet: Thus both Scripture, Councils, Fathers, have condemned as unlawfull, all works, sports, recreations, whereby the heart may be withdrawne any way from holy duties.

Yea, the very [*Byfields vindication of the Sabbath, pag. 81, 82.*] Heathen ob-



served their festivals with severe exactnesse from all work. I will conclude with Musculus, [*Wolf. Muscul. loc. com. in quartum preceptum, pag. 161.*] This is a sin which hath made the multitude drunke, and so hath lost the truth of examining it: for, if a man goe to plow or cart, he is wee say a prophaner of the Sabbath, but let him drink or dance, whore and play, fight and brawle, he is not condemned for prophanation, surely the beasts which doe towards sanctification, doe better observe the sabbath then these men; for, if necessary and lawfull workes are forbidden, how much more vaine sports? Hee which disobeyes Gods command is disobedient, and rebellious, but he which herein will not imitate his example, degenerates from God, and openly declares himselfe to be an alien to the Spirit of God. For, is there not need of the vacation on the whole day: Consider what preparation is required before wee come into Gods *Eccles. 5. 1.* presence, what meditation after the hearing *Deut. 5. 32. & 6. 6. & Psal. 119. 11. Luke 2. 19. Acts 17. 11.* of the word, that wee may chew the cud our selves, and after call our families to account as S. [*Chrysost. in Mat. cap. 1. Hom. 5.*] Chrysostome exhorts, by the similitude of one going into a Bath; and Mayr at large illustrates the [*Mayr expof. on the Catechis. pag. 390.*] same, shewing its our Faire day, to buy spirituall food, wherein we ought not to be idle and negligent: God allowes six whole dayes for our bodies, and but one for our soules, and shall we curtaile that too? If men will see that their servants worke all the six in their businesse, will God permit his servants to be idle, wanton, or slothfull on this day? surely tis just wick God to make our six dayes labour unprosperous, when we are careless of his seventh dayes worke. For, tis a haynous sin of which he greatly complaines, and doth punish, as by the Prophet *Jer. 17. 21, 22.* Jeremiah, that they carried and bore burdens on the Sabbath, and did not sanctifie it, as he commanded them; but they obeyed not, nor yet enclined their eares, but made their neck stiffe that they might not heare, nor receive instruction. And so by the Prophet Ezekiel *Ezek. 20. 12, 13. & 20. 20, 21. &c.* I gave them my Sabbaths to be a signe betweene me and them, that they might know that I am the Lord that sanctifieth them; But the house of Israel rebelled against me in the wilderness, they walked not in my statutes, they despised my Judgements, (which if a man doe, he shall live in them) and my Sabbaths they greatly polluted, then I said, I will powre out my fury upon them in the wilderness to consume them, and the same lesson I gave to their children, but they also walked in the steps of their fathers, and polluted my Sabbaths. Then I said, I will powre my fury upon them to accomplish mine anger against them in the wilderness, yet God spared them then for his Names sake, lest that should be polluted in the sight of the Heathen; yet he swore that he would scatter them among the Heathen, and disperse them through the Countries, because they had not executed his Judgements, but had despised his Statutes, and had polluted his Sabbaths, and their eyes were after their

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their Idols. And again, *Ezek. 22. 8. 13. 15.* Thou hast despised mine holy things, and hast prophaned my Sabbaths, behold therefore, I have smitten my hand at thy dishonest gain, I will scatter thee among the heathen, and disperse thee in the countreys, and will consume thy filthinesse out of thee. And in the next, *Eze. 23. 38. 45. 46. ad finem.* chapter; Moreover, this have they done unto me, they have defiled my Sanctuary in the same day, and they have prophaned my Sabbaths, which God severely amongst other sins, threatens to punish: the same you may see in the Prophecie *Amos 8. 5. 7. 8. 9. 10.* of Amos; and God complains, that the Priests had violated the law, and put no difference between the holy and prophane, the clean and the unclean, but they had hid their eyes from *Ezek. 22. 26.* his Sabbaths, and he was prophaned amongst them: And God spoke, *Exod. 16. 28.* unto Moses, that he might speak unto the people, and shew them this sin.

How long refuse you to keep my commands and my lawes, he accuseth them for the breach of them all, when this is violated, and indeed in violating this, we break all the rest, not only in regard of guilt, habite, or disposition; but also actually: For, first, in following our pleasures or profits on this day we set up other gods *Ezek. 14. 3.* before him in our hearts; and secondly, we fail in the manner, *Numb. 15. 39. 40.* of his worship, by neglecting those holy duties which he hath required on that day; and thirdly, we take his name in vain, professing our selves Christians, and yet not allowing *Ezek. 22. 26.* a day for his service, which the very Pagans denied not to their gods: Fourthly, we serve sin, Satan, and our own lusts, and not sanctifie a Sabbath to the Lord, when we follow our pleasures, sports, and pastimes, [*Testium est quod famulatum impendat, majus q; peccatum est in exercitu, similes infideliter agens, cum hoste pactum habeat, quam si in aliquo obsequio ducis deficiens inveniatur.* Aquin. *Sum. 12da q. 100. Ar. 6. c.*] neglecting his household service, and holding league with his enemies, which is a greater sin then the neglect of any other duty enjoined by our captain. Fifthly, herein we transgresse the command of God our Father, *Prov. 1. 8.* and obey not the precepts of our mother, the Church, who both commands the observance thereof, nay all superiours, that transgresse herein, teach a bad lesson against themselves, and give a worse example for those under their charge to follow; and so sixthly, become guilty, not only of their own souls blood, *Matth. 5. 19.* [*Nullus consuevit in Ecclesia, Beza.*] but also destroy those that follow their wicked example, and so thereby lose their own souls; for he shall be called the least in the Kingdome of God, that breaks the least command, and teacheth men so; wo be to that man then, by whom such an offence cometh, it were better a *Matth. 18. 6. 7.* millstone were hanged about his neck, and he were cast into the Sea, then that he should offend one of Christs little ones. Seventhly, hereby they commit spiritual *Hosea 2. 5.* and *Isai. 50. 1.* adultery with their pleasures and profits, and so reject Christ, who is their only Lord, *Ephes. 5. 32.* and husband; yea, by this sin, they



they defile their bodies, which should be the temples 1 *Cor.* 3. 16. of the Holy Ghost, and so cause him to depart, making them houses for Satan, *Luke* 11. 26. and *Rom.* 6. 12. and sin to reign in. Eighthly, they rob God of his time and service to be performed therein, which is aggravated, in that God hath given us six, and required but one day of us, whereas he might have taken six, and have given us but one: Therefore tis not only unreasonable, but horrible ingratitude, thus to recompence him evill for good; this is a reason rendred in the command, Six dayes shalt thou labour, but the seventh day is the Sabbath of the Lord thy God; nay, thou robst thy self and posterity of Gods blessings, both here and hereafter, which he hath promised to those that delight to keep the Sabbath, as the *Isai.* 58. 13, 14. and 56. 2, 6, 7. Prophets witness. Ninthly, hereby they lie unto *Isai.* 29. 13. God, in baptisme, having promised to keep Gods holy Will and Commandements; now this being one, as hath been proved, in wilfully violating the same by their practice, they lie *Acts* 5. 3. unto the holy Ghost, violate their *Psal.* 78. 36, 37, 38. covenant with God, and so make shipwreck of faith and a 1 *Tim.* 1. 19 good conscience. Lastly, they cover after those things that are Gods, to employ it on themselves, their lusts, profits, being weary of his Sabbaths, and longing to have it overpast, like those in the Prophecie *Amos* 8. 5. of Amos: For we being Gods obliged servants, both by *Psal.* 110. 3. creation, and redemption, 1 *Cor.* 6. 20. we may not the least moment of time withdraw our selves from attending on his service prescribed us, in the day of his holy assemblies, without being guilty of covetous and deceitfull intentions towards our Creator and Redeemer, which he accounts no lesse then rebellion, and treason against his sacred Majesty; which offence, who so wilfully committed, was by the Judiciall law of the Jewes, *Exod.* 31. 15. to suffer death: And we see God himself giving sentence of stoning *Numb.* 15. 31. on the man that but gathered sticks on that day: The Rabbins of the Jewes, [Maim. *Treatise of the Sab.* cap. 1.] understand it of the wilfull open and presumptuous offender; otherwise, if he offended through ignorance *Numb.* 15. 27. *Levit.* 4. 2. or carelesnesse, he was to bring his oblation; but if it willingly was done, though in private, God, they said, would secretly cut him off; and herein they erred not, for it brings Gods judgements on a man, if it be particular, or nation if generall. God brought much misery and affliction on the Jewes his own people, slew them with the sword of their enemies, who carried them away captive into a strange land, even for this sin, as they themselves confesse the *Nehem.* 9. 33. compared with chap. 10. 29, 30, 31. affliction just, particularly for this sin, and therefore entred into covenant to sanctifie the Sabbath, and if the people of the land bring ware, or any victuall on the Sabbath day to sell, that they would not buy of them; and therefore that good Govenour, Nehemia, *Nehem.* 13. 5. when he saw in Judah some treading of winepresses, and bringing in of sheaves, and lading of Asles on that day, and carrying

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carrying of burdens, and buying of fish, and wares, he contended against the Nobles of Iuda, and said unto them, What evill is this that ye do and prophane the Sabbath? did not our fathers thus? and did not our God for the same bring all this evill upon us, and upon this City? Yet ye bring more wrath upon Israel, in prophaning the Sabbath; therefore to prevent this, he caused the gates of the city at even of the Sabbath, (when it began) to be shut, and not to be opened, till after the Sabbath, setting his servants to watch that no burthen be brought therein, and threatening the merchants and sellers, if they came again on the Sabbath, he would lay hands on them. And after that, he caused the [*Qui die quoq; Sabbathi ut reliquis pro festis necessaria comparabant. Trem. & Iun. not. in loc.*] Levites to cleanse themselves, and that they should come and keep the gates to sanctifie the Sabbath. And indeed, God threatned so much before unto the Israelites, *Jerem. 17. 27.* that if they would not harken to him, to hallow the Sabbath day, and not to bear a burthen, even entring in at the gates of Ierusalem on the Sabbath day, then I will kindle a fire in the [*In toto termino est synecdoche pars pro toto. Trem. & Iun. in locum.*] gates thereof, and it shall devour the palaces of Ierusalem, and it shall not be quenched: so by the Prophet Ezekiel, *Ezek. 22. 26.* conjoyn'd with 31. because the Priests hid their eyes from the Sabbath, and God was thereby prophaned amongst them, therefore have I powred out mine indignation against them, I have consumed them with the fire of my wrath, their own way I have recompenced upon their own heads, saith the Lord: Have we not also had many examples, both at home and abroad, of Gods justice on the prophaners of this day, both for working and sporting? Doctor Mayr [*Mayrs Exposition of the Catechisme, pag. 385.*] relates of a Councell in Paris, wherein divers houest men urged for some speciall decrees for the observation of the Lords day; alledging, how some on that day intending their husbandry, had been smitten with thunder and lightning, to the laming of some, and utter destruction of others: Another carrying home corn, had both corn and barn burned.

At Chemstat [*Jo. Fincol. lib. 3. de Mirac.*] in France, the woman and her children, that would not be warned by the fire sent from heaven twice, for picking of flax, in the third Sunday, were all most miserably consumed. The [*Mayrs Expos of the Catechis. ut supra.*] Centuriators of Magdenburgh, report of a Noble man, who daily went a hunting on the Sunday, neglecting Gods service, therefore God sent him a childe with a head like a Dog: The Miller [*Idem ut supra.*] that would not cease from grinding on that day had both meal and mill burnt: Come we neerer home, and at Teverton [*Byfields Vindication of the Sabb. p. 99.*] in Devonshire four hundred dwelling houses were at once on fire, and consumed for their horrible prophanation of the Lords day, *Anno 1598.* in which above fifty persons were burned: Mr. Byfield relates of this memorable [*Byfield, lib. ut supra. p. 101.*] examples of Gods wrath revealed from heaven against the ungodli-



ness of men, in prophaning the Lords day, which fell out whilst he was answering Mr. Breerwoods Treatise, who wrote against it, the one, Decemb. 19. 1630. of one who on the Lords day, would ring a pig, his daughter perswading him to let it alone till the morrow, because it would hinder his going to Church, but he being inexorable, in the midst of his work, was strick suddenly speechlesse, and never spake more, but died within eight dayes after, his name was John Hunt of Occham, in the County of Surrey. The other, [Byfield, *ut supra*, pag. 102.] was Richard Roberts, Apprentise in London, who was sent for a gown to Maldon, and returning home, his horse threw him, and after rising, he presently sunk down and died: Also he relates, that at Twickenham in Middlesex, 1626. the people, given to May-games on the Sabbath, as they assembled to take down their old May-pole, a woman standing by with a childe in her arms, gazing on, one of the ropes broke that held the pole, and so it fell down, and the edge [Byfield, *lib. & pag. ut supra*.] of the Weathercock struck the childe on the head, and killed it: In the same yeer, to my knowledge, at Compton Chamberlain in Wiltshire, at the house (of that prophane Justice of the peace) Sir John Penruddocks, there was a dancing match on the Lords day, there came a stranger of another town thither to dance, whose name I know not, but after some time continuance there, as he was capering, he fell down dead presently in the midst of the company, and left behind him a notable example of Gods displeasure, both towards that ungodly [Vide Zanchy in Epist. ad Ephesos, *cur thona sunt vitanda*: 1. *Quia sunt superbia homine Christiani indigna*: 2. *Quia non conveniunt vacationi & professioni suae*: 3. *Quia sunt contraria gratiarum actioni*: 4. *Quia sunt fractus scortationis, & immunditiae omnis*: 5. *Quia ad novas provocant immunditias*: 6. *Quia per hac male audit Christiana religio apud Turcas, & Infideles*: 7. *Quia saepe sunt causa rixae blasphemiae, homicidii habent speciem mali*: 8. *Nutrient concupiscentias carnis oculorum.*] exercise of mixt dancing, and also of prophaning his holy Sabbath: Also about 1635. [A fearfull example of Gods justice at Sarum, in the County of Wiles.] a prophane company of young men, on the Lords day, early in the morning, went to Clarrindon park to cut down a May-pole, and having loaded one, as they were coming down with him at Milners bars, entering into the city of Salisbury, one of the cart wheels fell into a rout belike, which caused the young tree in the cart, (which they had stolt for a May-pole) to give a great surge of one side, which struck one of the company such a blow on the head, that it beat out his brains, whereof he presently died. A fearfull example of Gods wrath, both against that heathenish sport, and wilfull prophaning of his Sabbath, whilst he makes the very thing they had chosen for their sport and pastime, to be the instrument to execute his fury, as appears in this and that other example at Twickenham, hereby making his will known by the judgement which he executeth, enflaming the wicked in the works of their own hands, Higgacion,

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[*Tis a matter of deep meditation, worthy to be well minded, and spoken or sung with earnest consideration alwayes. Ainsworth in locum. Rem. summe meditando: so Trem. & Jun. nos. in locum.*] Selah, *Psal.* 9. 16. which requires our deepest meditation, as a matter that much concerns us, when the Lord himself begins to work, seeing we have made *Psal.* 119. vers. 126. voyd his Law: And now indeed his judgements are over all the Land, seeing we have generally trespassed against him herein.

For we have brought wrath upon our selves, in prophaning the Sabbath; for did good Nehemiah, *Neb.* 13. 17. grieve for this sin, and contend with the Nobles of Israel, for permitting grapes to be troden, burthens to be carryed, and wares to be sold on the Sabbath? (all which works were lawfull on other dayes) what would he have done, had he seen them carowling, and dancing, fighting and wrestling, and doing the works of the flesh, when he was so zealous for these? which are the recreations and sports generally used on the Lords day, through the kingdome? and countenanced, and approved by a Declaration, contrived by these wicked Counsellors, and sent out in your Majesties name? enjoining all Ministers to reade it in their Churches, under a great penalty? which book was blasphemous to Gods holy Commandment, his Word, and Honour, scandalous to all the godly throughout the Christian world, most injurious to your Majesties soul, crown and dignity, and posterity, and hartfull, destroying many ignorant souls for ever, and generally evill to the whole kingdome, bringing Gods judgements on the land, as he hath threatned, *Jer.* 17. 27. and *Ezek.* 20. 15. 31, and 22. 26. 31. and *Nehem.* 9. 33, 34. and 10. 31. and 13. 18. and *Lev.* 26. 31. 32, &c.] (in his Word) might he not justly censure us as Atheists? contempters and depravers of his Word, wilfull prophaners of his Sabbath, stealers of his time and honour, *Matth.* 15. 6, 7. and lukewarm, 2 *King.* 17. 33. Laodiceans, professing our selves Protestants, Christians, but living like the Papists and heathen, who know not God, who keep their feasts to their gods, with such sports and sins, as to Bacchus and Venus, or to their Idolatrous Saints, which is all one? of both which, [*Quid de nostris feriis dicendum aliud quam satius esse, ut necessariis operibus vacetur, quam quod Baccho & Veneri, & omnis generis deliciis, non Christo Domino, sed Sathana servitur, non salus nostra curatur, sed perditio conciliatur, &c.* Musc. loc. com. in quart. precept. pag. 159.] Musculus in his time, grievously complained, not Jesus Christ the Lord, but Satan was served and obeyed on which day our salvation is not cared for, but our damnation is procured, Gods anger is not appeased, but provoked, manners are not corrected, but corrupted, Gods judgements are not by our prayers and teares diverted, but by our playes and laughers converted on us, and that justly, for our horrible prophaning this day, & in that most of our Ministers that should have given warning of the sword, *Ezek.* 33. 6. coming for this sin, have been blind Watch-men, and with the



Israhelish Priests, have hid their *Ezek. 22. 26.* eyes from the Sabbath, and have beene leaders and teachers to the violation thereof, becomming wolves, and not shepherds, the Bishops giving an ill patterne to the Nobles, to sit this day at Councell Table, when there was no necessary urgent cause, which hath made their counsell speed no better; by reason whereof God hath powred out his indignation upon us, and consumed us with the fire of his wrath, for so he threatned *Ezek. 22. 26. 31.* He would kindle a fire in the gates of such a people, and it shall devour the pallaces thereof, and shall not be quenched; and hath hee not fulfilled this prophesie on us for this sin, by kindling, first the fire of jealousy, then contention and warre, which hath burnt and flamed in all parts of the kingdom, and yet remaines unquencht; nor can it be, till the sins which is the fuel that feeds it, be removed, otherwise the sword shall make us desolate, and then the land shall enjoy her Sabbaths, because we did not, &c. *Levit. 26. 31.* to the 36. for, shall we fight and kill, drink and dance, buy and sell, at least vainely talke, sport, feast, walke, or sleepe away that day which he hath consecrated to holinesse, and to his peculiar service, and yet thinke wee shall have peace? Surely herein we doe but mock God, and deceive our selves, doe wee not know, as the Psalmist speaks, How all that worke painefull iniquity, that eate his people, eating bread, and call not on Jehovah, that they shall bee brought even there in great feare? Shall we, as learned Junius [*Psal. 14. 4. In bonos injurii, & in Deum impia se confirmant in sua impietate & injustitia ut commensationibus & libidinis sua audeant indulgere, deumque ipsum contemunt arrogantissime quasi retundentes stimulos conscientiae* Trem. & Jun. not. in loc.] decipher them, being hereby both blasphemous to God and injurious to good men, confirme our selves in impiety, daring to continue in our old prophanation, by pampering our lusts, and pleasures, & so arrogantly contemne God, searing our consciences that the pricks thereof may not enter, or at least repressing the accusation thereof, persisting secure without remorse, & so bringing more wrath upon our selves till we be destroyed? God forbid, a better and more safe way is it for your Majesty and people, to hearken and doe what the booke of [*Homil. of the time and place of prayer, 1. part par. 126.*] Homilies requires, namely, to lay our hands upon our hearts, to repent and amend this grievous and dangerous wickednesse, to stand in awe of the Commandement of God, and gladly to follow the example of God himselfe, and not to be disobedient to the godly order of Christs Church, used and kept from the Apostles time, unto this day, to feare the displeasure, and just plagues of Almighty God, for our negligence in our labour and travell, and for our wilfulnesse in our sporting and playing on the Sabbath day or Sunday, and in not resorting together with repentant and prepared hearts, to celebrate and magnifie Gods blessed Name, in quiet holinesse and godly reverence. Will yee draw nigh to him with your lips *Esay 29. 13.* when your hearts are farre away from him? Even in

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the midst of your devotions, being carried away with the thoughts of pleasure and profit, which after Service you use to practise, which thornes *Luke 8.14.* growing in your hearts, makes the word you heare uneffectuall, and your prayers an *Prov. 21.27.* abomination, because brought with a wicked minde, or not delivered with *1 Cor. 14.15.* understanding and *Rom. 8.26.* power of the Spirit, to Gods *James 4.3.* glory, and yet thinke to escape. No, no, Christs blood *1 John 1.7.* & *Revel. 1.5.* is the onely liquor wherewith we must wash away the filthinesse of our polluted soules, w<sup>th</sup> onely contrite *Mat. 11.28.* & *Esay 66.2.* & *57.15.* hearts lay hold on; by a lively faith, *Acts 16.31.* & *Ephes. 2.8.* & *John 3.36.* *16.18.* and the teares *Esay. 28.5.* *Jonah 3.10.* *Joel 2, 12.18.* of a broken heart are the onely water to extinguish [*Oratio Deum lenit sed lacrima cogit hac ungit, illa pungit.* Gregor.] the fire of Gods wrath, and assuage the flames of this Civill war. Let your sacred Majesty therefore with Ephraim, now that both by chastisement and reproofe of Gods word, you are instructed, smite upon your thigh, and be ashamed and confounded, in regard you have borne the reproach of your youth. Let your former Declaration be recalled, and the Councillours thereof (if not already) be severely punished; and a new Declaration be published, condemning the old, and enjoining strictly the severe and exact sanctification thereof, to be read in all Churches, that the Name of God may be as largely glorified, as he was formerly *2 Cor. 7.11.* prophaned, and with good Nehemiah, *Nehem. 13.19, 20, 21.* let your Majesty, with your two houses of Parliament enact a new Law, with greater penalty then heretofore, for the sanctification of this day, and let Officers be appointed to see the due performance thereof, that so, such as offend wilfully, may be laid hands on, and be severely punished, for contemning the commandements of God and the King, as that pious Governour tooke care for Ierusalem. Lastly, let the Levites, the Ministers of the Church (in their severall Congregations where they read that book) cleanse themselves from this sin, by a publique, hearty, and sorrowfull Recantation of their error herein, and let them promise for the future, and exhort also the people thereunto; to labour diligently to sanctifie it themselves, and to see it sanctified by those that are under their charge, that so God may remember them concerning this, and spare them according to the greatnesse of his mercy; and if any refuse to obey herein, let him be suspended, and if they continue obstinate, let them be deprived both *ab officio*, & *Beneficio*, untill they shall revoke their wicked error. Then will God, according to his promise *Ier. 17.25, 26.* [*Id est regnum totum permanebit florentissimum.* Trem. & Iun. not. in loc.] establish your Majesties Throne; and you and your posterity shall enter into the gates of your Royall City, surrounded with your Princes, and Nobles on Chariots and horses, loved and honoured by all your loyall subjects, but [*Homo pius optimus est subjectus* *Psal. 101.8.*] especially by those who sincerely feare God, who will all bring



offerings, and sacrifices of praye to God, for putting this thing in your Majesties heart, and God himselfe will bestow a blessing both on *Esa: 56. 2. 3. 4. 5. 6. 7.* you, and them, and will give unto you an everlasting name that shall not be cut off, & will bring you to his holy Mountaine, & on this day make you joyfull in the house of prayer, accepting your offerings and devotions herein, which is the dayly and hearty prayers of your most humble and faithfull Subject.

2. Cause. *To permit, or commit Superstition, is a great sin: And brings the judgement of God upon a Nation, if it be generall, and publique. But we have generally and publickely both permitted and committed Superstition. Ergo, Gods judgements, are just on us.*

**S**uperstition [*saith Aquinus 22. q. 92. Art. 1. Superstitio vitium est Religioni oppositum, quo quis divinum exhibet cultum vel cui non debet, vel non eo modo quo debet.*] is a vice, opposite to religion, in the excessive, whereby a man gives divine worship, either to whom he ought not, or not after that manner he ought: So that the species of it, must chiefly be two which I call Idol worship, and will worship; and in both these lieth our offence. By Idol worship, I understand, when men make any Image to worship it, or to worship the true God by it, or to resemble God by that Image so made. This sin Moses forbade the Jewes with a strict caveat, *Deut. 4. 15. 16. &c. 23.* Take good heed unto your selves, for yee saw no similitude &c. See the second Commandement; for to whom will ye liken me saith the Holy One? *Esa: 40. 22.* This was the sin of the Israelites in the Wildernesse, when they made the molten calfe and worshipped God in it, *Exod 32 4. 5. 6.* following their old custome they us'd in Egypt, for they changed their glory into the similitude of an oxe that eateth grasse, they served the Idols of Canaan. *Psal: 106 19. 20. 36. 37.* This also was Jeroboams sin, wherewith he caused Israel to offend, in making the two golden calves *1 Kings 12. 28.* Resemblances, for the people to worship God by; and this was Micahs Idolatry, in making a graven, and a molten Image, and having an house of Gods, making an Ephod, and a Teraphim after his owne fancy; and consecrating one of his Sonnes to be his Priest, *Judg: 17. 5. 13.* [*Hominis imperiti sermo & in pietatū parum instituti: Jun in loc.*] & yet all this he intended for the service of God, for now saith he the Lord will be good unto me; This was the sin of the heathen, *Rom: 1. 25.* they changed the glory of the incorruptible God into an Image

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Image like corruptible man, and to birds, and foure footed beasts, and creeping things: Nay to use the least gesture of love, or reverence, unto such Images by whomsoever made, is Idolatry, a great sin. Thus to kisse those Images, as those did that sacrificed to the calves, at Bethell, and Dan, *Hosea*. 13. 2. [*Hoc subjectionis symbolo Dominum agnoscentes, ac Joseph was to be honored by the command of Pharaoh, Gen: 41 40.*] thereby testifying their religious honour, and service, or to bow before them, Commandement the second, *Deut*: 5. 9. 10. and *1 Kings* 12. 30. *Luke*: 4. 7. to put off the hat to them, kneeling before them, is to worship them as you may see in comparing *Mat*: 27. 29. with *Nark*: 15. 19. yea to be but present at the Idols service, or feasts, *1 Corin*: 10. 20. 21. for this the Apostle condemns as being pertaker of the table of Devils; thus Israel joyned themselves to Baalpeor, and ate the offerings of the dead, *Psal*: 106. 28. they burnt incense to other Gods, and worshippt the workes of their owne hands. *Jer*: 1. 16. 10 also, *Exod* 34. 15. Nay, not only to commit, but to permit this Idolatry, is a crying sin, so God requires, *Levit*: 19. 17. Thou shalt not hate thy brother in thine heart, thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him, is the summe of the second table. to love thy neighbour as thy selfe, *Luke*. 10 27. 28. *Mat*: 19. 14 [*Ne dissimulas in eo ullum peccatum quod non corripias, Jun in loc.*] Silence & flattery are both alike, hatefull to God, therefore Ainsworth well translates that place, least thou beare sin for him, to wit, the guilt and punishment thereof. Jun: and Trem: renders it *Neque ferto in eo peccatum*, by conniving or dissembling, because hee doth not save a soule from death, as every Christian is injoynd, *James*: 5. 20. nor performe that duty laid on him, *Heb*: 3. 12. 13 and *Mat*: 18. 15. to admonish one another daily, privately to tell thy brother of his fault, his bloud therefore God will require at thy hands. *Ezek*: 3. 18. Which though there, it be spoken principally of the Minister, yet doth it not exclude the Magistrate or neighbour, for whosoever he be that reproveth not, nor punisheth sin, when he may, and ought, becomes pertaker with him, Even to hold his peace, makes him guilty, [*Qui tacet consentire videtur, Deus*: 22. 4. *Psal*. 50. 21.] for silence argues consent. Therefore saith God, thou shalt not see thy brothers Oxe, nor his Ass fall downe by the way, and hide thy selfe from them, thou shalt surely helpe him, to lift them up againe: doth God take care for Oxen? Or saith he not this for our sakes? For our sakes doubtlesse, as Saint Paule proves, *1 Cor*: 9. 10. [*Cadit asina succurritur ei, cadit anima, non est qui releuet eam. Ber: in Cont*: and Saint Bernard observes, with compassion, and pittie, The Ass falls and behold every one is ready to helpe him up, But mans soule sins, and yet none yeelds him ayde to arise. And if you looke into the Law, yee shall find, that if the people of the Land, doe any waies hide their eyes from the man that offered his seed to

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Molech, which was one kind of Idolatry, *Levit: 20. 4.* they became guilty of that sin, and so if any Idolatrous Citty should depart from the Lord, and serve other Gods, The rest of Israel were to enquire, and make search, and aske diligently, and behold if the thing be true which was heard, or suggested; that such abomination was wrought, they were to smite the inhabitants of that Citty, and to destroy it utterly, and all that was therein, *Deut: 13. 13. 15.* with sword and fire; and this we find practised on the Rumor of the Altar, made by the two Tribes, and halfe, of this side Jordan. *Josh: 22. 12.* and for neglect hereof, Israel is put to the worst before the men of Ai, Joshua not punishing, and the people not keeping Achan from his sins, as they were enjoined *Josh. 7. 1. 5.* in any wise to keepe themselves, and every one his neighbour, from the accursed thing, *Josh: 6. 18. 19.* [*Servate & vos ipsos singuli, & alii, alios. Igitur totus populus peccati unius hominis tanquam membri ad universitatem pertinentis, rem effectus est contagione peccati, quia neq; Hanc nem servaverunt à peccato, neque se à contagione & reatu. Jun. in locum. Ut disciplinam sanciret obedientia, quam non solum curare quemque oportet in populo sed invicem adhibere diligentiam & tanquam unius corporis ac unius hominis membra alia pro aliis esse sollicita. Aug.*] for though their conscience were not stained, with the knowledge of the sin, yet their hearts were defiled, through their negligence in Gods command, in not watching diligently, and hindring him from the sin. Therefore saith Saint Austen, he in his invisible and wise Counsell, punished many, temporally, for this sin, that so he might strike terror in others, and stablish the discipline of obedience, among his people, whom he will hereby teach, not onely for themselves to be carefull in perticular, but diligently to looke one to the other, and to be carefull one for the other; as the naturall members in mans body doe: so should we, being all members of Christ, and so each one of another *Rom: 12. 5.* and *1 Cor: 12. 25. 26.* for surely tis an unhappy friendship, and no true love, to favour thy brothers eares, and breake thy owne, if not thy brothers necke, by thy silence suffering Sathan, to prevaile against thy brother, and to entrap thee, as Carthusian saith, *Quæ illum quem diligit, tacendo, tradis diabolo, Ephes: 5. 7. 11.* Saint Paul commands us to have no fellowship with the unfruitfull workes of darknesse, nor to be pertakers with wicked men in their sins, either by consenting, or rejoycing with them, *Rom: 1. 34.* or by holding our peace, or secretly favoring them. *1 Tim: 5. 20.* But those that offend, are to be reprovèd before all. Tim: must lay hands suddainely on no man, and though unworthy men for lucre, or vaine-glory, will thrust themselves into the Ministry, or foolish and corrupt Elders for feare, or favour, will suddainely joyne themselves to ordaine, whom they affect, yet he must not perjske with either of them in their sins. It was a fruit of a holy zeale stirred in the

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Israelites, when they arose all as one man, *Judg. 20. 1.* to execute justice on that horrid fact of the Benjamites, and therefore God approves the Warre, and commands those of Jabesh Gilead that came not to it, to be destroyed. *Judg. 21. 8. 10.* [*Omnes uno ore constituerunt sibi permanendum esse in illa ratione divinitus ostensa consulendi reliquiis Benjaminitarum contumacis castigandi, Juc: and Trem. in locum nota.*] Tis a cheife part of the Magistrats duty, who is the Minister of God, to be the Avenger, to execute wrath upon him that doth evill, this being one speciall act of his power, to strike with the sword, as occasion serves: That so he may be a terror to those that doe evill. *Rom. 13. 3. 4. 5. 6.* And for not putting this in execution, the Magistrats of Israel are called Rulers of Sodom, *Esa. 1. 10.* [*Malitia atque sceleribus cum Sodomitis comparandi quibus propterea non immerito gravissimum excidium importasset Deus. Jun. & Trem. not. in loc.*] as shamefull in impiety and sin as they; and for this cause, those thousand heads of the people are commanded to be hanged up, who suffered the people unpunished to joyne themselves to Baalpeor, and to eat the sacrifices of the dead, [*Primarios multitudinis eorum qui ad Idololatriam se contulerunt.*] *Numb. 25. 4.* that so by their death, Moses might reconcile the people unto God, by executing justice on them, according to Gods command: it was no excuse for King Saul, to say, the people took of the spoile, when he should have hindred them, and have punished them for it, *1 Sam. 15. 21. 23.* for the Prophet tells him to his face, because he had rejected the Word of the Lord, and connived at the people, to do contrary to his command, for feare of them, *vers. 24.* the Lord had rejected him from being King: For, as God will require the blood of him that dieth unwarned at the watch-mans hand, as it is, *Ezek. 33. 8. and 3. 18.* And therefore commands him to warn the wicked from his way, that he die not in his iniquity: So also of the Magistrate, he expects judgement to be done, for to punish the wicked, and to reward the good, by executing judgement and righteousness, and deliver the spoyled out of the hand of the oppressor, and to do no wrong, nor violence to any person, but most chiefly to the fatherlesse and widow, *Jerem. 21. 12. and Jer. 22. 3.*

Great and grievous was the punishment threatned on Eli's house, in conniving and sparing his sons sins: For, though hee sharply reprov'd them, *1 Sam. 2. 23.* [*Non ad hoc reliquum est peccatis sacrificium, nec quisquam pro eo apud Deum intercessurus: quid ergo si sacerdos ipse peccet, cui sacrificiorum cura & intercessionis munus commissum est. Cypr. lib. 1. Ep. 13.*] by telling them, that if a man offend against his brother, the law, either Ecclesiasticall or Civill, could bridle and restrain the matter; but if presumptuously and willingly, a Minister of God will offend against his Lord and Maker, there remains no sacrifice for his sin, for who shall intreat for him? yet, because, as he was a publike Magistrate, he did not punish them for their adultery by death, as was commanded by



the law, *Lev. 20. 10.* nor yet put them from their office, as being polluted and prophane; therefore, for honouring his sons above God, *1 Sam. 2. 29.* he is severely threatened and punished, *1 Sam. 2. 39. ad finem, &c 1 Sam. 3. 11. 12. 13. 14.* [*Et severitate & modis quibus debuit pro auctoritate patris sacerdotis & judicii ac scelerum magnitudine. Trem. & Jun. not. in locum.*] where is a most fearfull judgement of a most just God, punishing the accessory, as well as the delinquent; and indeed, 'tis justice and law in this kingdome, to punish misprision of treason, and the receiver to be as far guilty as the thief, and both to be punished alike.

Christ layd to the Angels charge of Pergamos, that he had them that held the doctrine of Balaam, who taught Balack to cast a stumbling block before the children of Israel, and to eat things sacrificed to Idols, and to commit fornication; also he had them in his power, that held the doctrine of the Nicolaitans, which thing, saith Christ, I hate; and therefore tels him flatly, that unlesse he did repent of this his damnable connivance, or at least negligence, he would quickly come unto him, and fight against him, *Rev. 2. 14. 15. 16.* with the sword of his mouth: and so likewise he warns the Angel of the Church of Thyatira, that because he suffered that woman Jezabel, &c. he had a few things against him, *Rev. 2. 20.* What was the cause of Joash apostasie? was it not because the high places were not taken away in the beginning of his reign? but the people were still permitted to sacrifice, and burn incense in the high places, *2 King. 12. 3.* that proved a snare to him, and to his posterity, as its noted by the Holy Ghost, in rendring the cause, why Amaziah his son, did not that which was right in the sight of the Lord, like David his father, *2 King. 14. 3. 4.* but did according to the corrupt wayes of his father Joash, because the high places were not taken away, but as yet the people did sacrifice, and burn incense thereon: So also its a brand of ignominy and sin on Amaziah his son, *2 King. 15. 3. 4.* though he did many other things very godly; yet because he permitted the people to sacrifice in high places, (although unto the Lord their God only) contrary to his command, *Deut. 12. 11. 14.* and because he usurped the Priests office, therefore he smote the King so, that he was a leper unto the day of his death, for his heart was not upright in his coniving and permitting of the people in their Idolatry and sin, and so the Lord leaves him to himself, and suffers him to offend openly, as a just punishment of his former carelessness, and superstitious devotions, that so he might severely punish him for both sins together, by depriving him both of health and crown, [*Iusta est panna inflata propter antecedens peccata. Zanch. in Epist. Theol.*] for God oft punisheth one sin by another, as he did the Gentiles ingratitude, and detaining the truth in unrighteousnesse, with giving them over to vild affections; so *Rom. 1. 24. 26. 28.* So he dealt with the Israelites for their Idolatry in the Wildernesse, God turned and gave them to worship the host of heaven; so Saint Stephen, *Acts 7. 42.* for God is very careful to forbid all conniving, or permitting of sin; but especially

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ally of Idolatry in any, how neer or dear soever untous: *Dent. 13. 6. 9. &c. and Dent. 17. 2, 3, 4, 9.* [*Supplementum est capitis 13. supra, quo docetur quid faciendum sit eo, qui alios quidem non seduxit, sed ipse seductus Idolatriam committit.* Trem. & Jun. *not. in locum.*] For, if any mother, son, daughter, wife, or friend shall entice thee to Idolatry, thou shalt not consent unto him, thine eye shall not pity, nor spare, nor conceal him, but thou shalt surely kill him, thine hand shall be upon him first; nay, not only the seducers, but those that are seduced, be they what they will, man or woman (how neer or dear so ever allied by blood, or affection, or affinity) that hath wrought wickedness in the sight of the Lord thy God, in transgressing his covenant, and have gone and served other gods, and worshipped them, either the Sun, or Moon, or any of the host of heaven, which I have not commanded, and it be told thee, and thou shalt heard of it, and enquired diligently, and behold it is true, and the things certain, that such abomination is wrought, then thou shalt bring forth that man, or that woman, which hath committed that wicked thing, unto the gates, even that man, or that woman, and shalt stone them with stones till they die.

And unto this had Christ reference, when he commands us to pull out the eye that offends, and to cut off the right hand that offends thee; for it is profitable for thee, that one of thy members should perish, and not that thy whole body should be cast into hell, *Matth. 5. 29, 30.* [*Si oculus tuus dexter, i. e. conciliarius tuus, ne pater, vel mater, vel socius te scandalizat ad illicita trahendo, erue eum reprobando, resistendo, & projice abs te, à te elongando, ipsum omnino fugiendo,* Gorran. *in loc.* *Christus hyperbolice docet esse rescandandum quicquid nos impedit, ne obsequium Deo prestemus quale flagitat in lege sua.*]

It was zeal and justice befitting a King which Asa did, who removed his mother Maacha from being Queen, because she had made an Idoll in a grove, which he cut down, and stamped the Idoll to powder, burning it first at the brook Kidron, *2 Chron. 15. 16.* and *1 King. 15. 13.* [*Dignitate, & potestate eam privavit.* Trem. & Jun.] so severe is God, and zealous are his people against Idolatry and superstition, that not only Plagues are due to the actors, but also to the connivers and consenters thereunto; for they both are to be punished with the same judgement: [*Agentes, & consentientes pari pena puniendi sunt.* Justinian. *Rev. 18. 4.*] Therefore Gods people are commanded to come out of Babylon, that they be not partakers of her sins, and that they receive not of her plagues; we must depart from her in minde and manners, so that we may abstain from all Idolatry and heathenish worshipping, so as we allow it not, so as it please us not, so as we neither assent, nor frame our selves to the manners of the ungodly; so as we betray not our Religion, either for men, or for wordly gain: So Bullinger, [*Serm. 78. in Apoc. mandati causa 2. cum ne fugiatur contagium peccati, illud ne videtur suppliciorum ex peccata communicatio.*] we must flee Papistry,



that is to say, Popish Churches, none of the godly ought for worshipping or obedience sake to enter in, nor to acknowledge, nor to allow, or use any Popish rites, or ceremonies, but to flee from their vices and corruption; so far as is possible, lest we be destroyed with them, *Jer. 51. 6.* and *50. 8.* flee out of the midst of Babylon, saith the Prophet, and deliver every man his soul, be not cut off in her iniquities, for this is the time of the Lords vengeance, for judgement, both generall and particular are threatned, both on the actors and permitters of this sin; yea, there is no sin in the sacred Scripture more complained of, nor yet more threatned, nor more severely punished. When the Israelites sacrificed to their Calf, and went a whoring after their inventions, God had utterly consumed them all, had not Moses stood in the gap, and turned away his wrath, *Exod. 32. 10. 11. 28.* and yet Moses like a godly Governour, suffered them not to go unpunisht, but commanded the chieftest of them to be slain; so that there fell of the people that day about three thousand: [*These were the principall Authors of the wickednesse, though Aaron, and many more were also guilty.* Ainsw. in locum.]

When they joyned themselves to Baalpeor, the wrath of the Lord was kindled against them, so that he sent a plague amongst them, which destroyed 23000. *1 Cor. 10. 7. 8.* besides, God commands one thousand of the chieftest to be hanged up before the Lord against the Sun, *Numb. 25. 4. Psal. 106. 29.* you may see the curses are great and many threatned by Moses to follow on the heels of all Idolaters, *Deut. 28. 15. ad finem*, both on their bodies, on their goods, their children, their honours, their liberties, but on their souls especially.

Joshua also foretold the Israelites for this sin, that the anger of the Lord would be kindled against them, and they should perish quickly from the good Land which God gave them, *Josh. 23. 16.* for if they should forsake the Lord, and serve strange gods, then will the Lord turn and do you hurt, and consume you, after he hath done you good; *Josh. 24. 20.* grievous is the woe that is denounced to such, *Jer. 9. 15.* Behold, I will feed them, even this people with wormwood, [*Amarissimis rebus tractabo, nam amaritudinem ab/ynthio comparat Scriptura, ut Prov. 5. 4. Lam. 3. 15.*] and will give them water of gall to drink, I will scatter them among the heathen, whom neither they, nor their fathers have known, and will send a sword after them, till I have consumed them, and accordingly he performed his word, when they served strange gods, as you may read in all the Prophets almost: For, when they served Baal and Ashteroth, the anger of the Lord was hot against Israel; so that he delivered them into the hands of spoilers, that spoyled them; he sold them into the hands of their enemies round about; so that they could no longer stand before them, *Judg. 1. 14.* for the King of Mesopotamia oppressed them eight yeers, *Judg. 3. 8. 18.* he made them servants to Eglon, King of Moab eighteen yeeres; and again, when they did evil, he sold them into the hands of Jabin, King of Canaan, who mightily oppressed them.

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twenty yeeres, *Judg. 4. 3.* And again, he delivered them into the hands of Midian seven yeeres, *Judg. 6. 1.* and so throughout their Judges reignes; no sooner was the Judge dead, that ruled them and delivered them, but forthwith their devotion dieth also, and the true worship of God ceaseth, and Idolatry springs up; you may reade it at large in the history of Gideon, Iepthah, Sampson, Bedan and others, which the Prophet in a short compendium abridgeth, *1 Sam. 12. 9, 10, 11.* Looke on the Iudgement of Ieroboam, who made the two Calves, and its very bitter, *1 King. 14. 9, 10, 11.* and on Israel, (the ten Tribes) which were the worshippers of them, for God rejected them, and afflicted them, and delivered them unto the hand of spoylers, untill he had cast them out of his sight, and land, *2 King. 17. 16. to the 23.* The like portion happened to Judah, who were partners with them and practised their patternes, they were utterly destroyed, and carried to Babylon, *2 Kings. 25.* and indeed, God threatned so much in the second Commandement, The Lord thy God is a jealous God, visiting the iniquities of the fathers on the children, &c. and in the song of Moses, taught their fathers so much *Deut. 32. 16. to the 27.* that he would for this sin abhorre them, and hide his face from them, that he would heape mischiefe on them, and burne them with hunger, and devoure them with burning coales, and with bitter destruction; that he would send the teeth of wild beasts on them, with the poyson of Serpents of the dust; the sword should be without, and terrours within shall destroy both the young man and the Virgin, the suckling, and the man of gray hayres, hee would scatter them to corners, and make their remembrance to cease. And this we finde accomplit, when they provoked him with their high places to anger, and moved him to jealousy with their graven Images, *Psal. 78. 58, 59, 60, 61.* when God heard this then he was wroth, and greatly abhorred Israel, then follows the effect of his wrath, and the punishment of this sinne. Every Prophet brings his burden against this sin, *Esa. 2. 8. Deut. 4. 25, 26. & 27. 15. Psal. 97. 7. Jer. 2. 11, 15, 20, 27, 28. Ezek. 3. to the 8. & 8. 18. Dan. 3. 29. Hos. 2. 5, 6. & 8. 3. & 9. 15. & 10. 1. per totum. Micha 1. 6, 7, 9. & 6. 15, 16. Naum 1. 8, 9. to the 15. Hab. 2. 18, 19. Zeph. 1. 3, 4, 5. Zach. 10. 2, 3. Mal. 2. 11, 12.*

And he that alloweth, tolerateth, or coniveth at the same, becomes guilty therof, for not only they that do such things are worthy of death, and so of the judgement before spoken, but also those that have pleasure in them that do them, or consent with them, [*Rom. 1. 32. ~~coniveth~~ compared with Luke 11. 48. approbatio operum patrum vestrorum.* Beza.] as the word is used, truly ye bear witnesse & allow the deeds of your fathers, by approving their works, we may see it in the judgements threatned, or executed on the permitters, or connivers of the sins before spoken of.

God will require the blood of the people from the Watchmans hand, if they dye unwarned, *Ezek. 3. 18.* and will severely punish the Magistrates if they receive net, or punish not sin in their subjects: you may see it rent the kingdome



from Saul, 1 Sam. 15. 23. without hope of recovery. It was no excuse for him to say the people tooke of the spoyle, when he should have hindered it, If the people of the land any way hide their eyes from the man that commits Idolatry; The Lord will set his face against that man, and against his family, and will cut him off, and all that goe a whoring after him *Levit. 20. 4, 5.* [*Populo illius terra qui dissimulabit scelus synecdoche sic accipitur familia nomen. Mich. 3. 3. & Jer. 3.* that wittingly connive and dissemble at his sin.

For, hereby the fiercenesse of Gods anger would burne against them, *Deut. 13. 15.* as it did sometimes against all Israel for Achans sin, *Iosh. 7. 11.* nor Magistrates, Ministers, nor people escape censure, yea, and judgement too. Those Rulers of Sodom that refused to seeke judgement, to relieue the oppressed, to judge the fatherlesse, and plead for the widdow, *Esay 1. 17. 10.* and so rebelled against Gods precept, are threatned to be deuoured with the sword. Elies conniving and permitting his sons in their sins unpunisht (as before is shewed) brought ruine to himselfe and his family. The euill both of sin and punishment, could not be put away from the Israelites, unlesse the Idolater, or Idolaters, few, or many, great or small be put to death, *Deut. 17. 2. &c. to the 7.* for so (saith Moses) shalt thou put away the euill from among you: Solomon for building high places for his strange wives, which burned Incense, and sacrificed unto their gods, for this deed his wives are said to turne away his heart after other gods, for which fact God was angry with him, and rent the kingdome from him, and gave it to his servant 1 King. 11. 4, 8, 9, 10, 11. [*Minas enim / was non reuocauit Deus ex recipiscencia Salomonis nam / idolatriam non plane evertibat, nec cultum Dei redintegrabat.* Jun. & Trem. not. in 2 Chron. 11. 17.] for, though he repented afterward, as appeares by his booke of Ecclesiastes, and 2 Chron. 11. 17. yet did not God reverse his sentence; Because he did not utterly destroy the high places, and the Idols which for his wives he had before erected, nor perfectly restore the true worship of God.

Thus you see the Major most true, and is not the Minor also true, have we not had Idols erected, both in stone and glasse? let Pauls Church and the Universities speake, whose rich windowes, carvings, paintings, hangings, pinched the poores bellies, whilst they laid it on their Idolatrous Saints backs; the Leaders of this people honoured the dead Images of the Saints, but persecuted and spilt the blood of Christs living members, as the Pharisees did, *Mat. 23. 29, 30.* who built the tombes of the Prophets, and garnished the sepulchres of the righteous whom their fathers slew, and beasted, if they had beene in their dayes they would not have been partakers with them, when notwithstanding they killed Christ himselfe, and persecuted his Apostles, and so filled up the measure of their fathers sins; so these seemed to honour the Martyrs in their carvings and paintings, and condemned them as cruell that murdered them, but in this act dishonoured God,

and

and in the meane time hated and persecuted Christs faithfull Ministers and Members, that spake against this old kind of Idolatry, filling up the measure of those bloody Prelates their predecessors; that so they might againe introduce their beloved Popery, for though for the present, they did not worship these Idols themselves: Yet did they tollerate the Papists, in their adoring both to their Crosses, and Images, else would they have destroyed them, as the godly Bishops in Edward the sixth time [See injunctiones Edwardi sexti Regis & consilii eius. The homily against perill of Idolatry, printed by Quene Eliz. and King James as it was set forth by Edw. the sixth 1562.] did, and not have new painted, and adorned them: to allure and entice the more men to reverence, and bowing, for rightly hereof speakes St. Austen [Lib. de Civit. Dei Cap. 4; & in Psal. 36 & 113.] when Images are placed in Temples and set in honorable sublimity, and begin once to be worshipped, forthwith breedeth the most vile affliction of error? Surely there hath not onely been an allowing of old pictures in glasse, and painted walls, of carved Images and Crucifixes in Churches, but there hath been a new painting & trimming of the old, and a forming, and setting up of new, placing them in the eminentest place of the Church, cheifely in the Chancell, & on or over the Communion Table, which hath been cried up for an Altar, [See Doct. Heylin and Pocklington's books, and the Archbishops of Cant: Common Prayer booke sent to the Scots, in the prayers at the receiving the Communion,] and then necessarily, there must follow, a Sacrifice, but these are stumbling blocks and occasion of Idolatry: Yea the very placing them in the Church is unlawfull, wicked superstitious, so our Church adudgeth it, both in the second and third parts of the Sermon against perill of Idolatry, and bringeth in the judgement both of the ancient Doct: and of Ecclesiasticall Historians, concerning the same, which had our Prelats, rightly considered of, I could not conceive with what face (being sworne men) they could have appeared in this matter, or durst oppose by deeds, a truth so manifestly declared by their Mother. But no marvel, if they have rebelled against the command of God their Father, that they feed of ashes, and their deceitfull hearts hath turned them aside, that they cannot deliver their soules, nor say, is there not a lie in my right hand, as the Prophet speaks? *Isa. 44. 18. 19. 20.* [Præcepta sunt in perditionem suam ac, ne cogitare quidem de salute velis aut falsitatem cui adhuc assensere, excusantur enim Idolis suis ipsorum oculis & corda & indices obfirmantur ad suam ipsorum perditionem. Iur. & Trem. nota in locum.] For God denounceth him accursed, that maketh the blind to wander out of his way, *Deut. 27. 18.* and againe thou shalt not lay a stumbling blocke in thy brothers way, *Levit. 19. 14.* for woe be to him through whom offences come. *Luke 17. 7.* [Scandalizantis anima pro ejus fratribus quem scandalizavit. Origen. But Pictures and Images in Churches



ches and Temples, have been, and be, and ever will be offences, and stumbling blocks especially to the weake, simple, and blind common people, deceiving their hearts by the cunning of the Artificer, as the Scriptures expressly in sundry places doe testifie, and so bringing them to Idolatry. *Jeremiah 10. 3. &c. Esay. 44. 9. &c. Psal. 115. 4. &c. Esay. 46. 6. 7. [Pictures were absolutely forbidden to be used in any religious manner, so Levit. 26. 1. and Numb. 33. 52. The Israelits are commanded to destroy all the Canaanits Pictures or their imagery workes. Ainsworth in locum.]* Therefore woe be to the crefter, setter up, and maintainer of Images in Churches, for a greater penalty remaneth unto him, then the death of the body: so saith our homily booke, for as there at large its proved, tis impossible if Images be suffered in Temples or places of Divine Service, that either by preaching of Gods word, or by any other meanes, the people should be kept from worshipping of them, and so from committing Idolatry, as by wofull experience the Christian world found, after the 2. Councel of Nice. [*Dr. Chadderton in his Chron. of the last age. Fox Acts and Mon. Vol. 1. printed 1610.*] for the space of about 600. years, to the utter subversion and destruction of true Religion in most places; for tis impossible that Idolatry can be severed from Images any long time, but that as an unseperable accident (or as the shadow followeth the body when the Sun shineth) so Idolatry should follow and cleave to the publicke having of Images and Pictures in Churches; therefore I may conclude with our Church, in that homily, as Idolatry is to be abhorred and avoided, so are Images and Pictures, which are inciters and causers of it to be put away and destroyed; The very reading of that Sermon, will sufficiently instruct any man, whose heart is not hardened both of the sin and danger therein. And yet so impudently wicked, have too many professed learned, and wise men of our age been, that they have not onely in the Colledges of the Universities, and Chappels of the Innes of Court, but in many if not in all Cathedralls, erected new Images, and Pictures in glasse, stone and needle worke, yea and new painted, trim'd, and scoured up the old which remained unbroken, [*As in Christ Church, Salo. Col. Mag. Col. cum vateris, and in most of our Cathedrals.*] and escaped the zeale, of those famous Worthies & Martyrs, in K. Edward the sixth daies. [*Bishop Hooper Martyr in his booke of the Offices of Christ against Images.*] By reason of the cunning devices, and lukewarme profession, of many Civill, and Ecclesiasticall Governours in those dawning daies of Reformation, but as the high places in Judah were not taken away in many (though otherwise good) Kings Raignes, and then in future time, they were made by their posterity use of to Idolatry: So its to be feared, it may (and hath too much already hapned to some) be our losse, and sin, if this scandalous evill be not speedily prevented, for already we have had cringing,

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and bowing to the altar, at least towards it, or before it, and the crucifixes painted above the altar, in the window, or wrought on the cushion which was on the table, or altar, as it was stiled by them, as is openly and notoriously known in many Churches and Chappels. And though uniformity was pretended by the Archbishop, in his book for adoration towards the East, at the entring in of men into the Church, yet surely Idolatry was intended by those Pictures, Images, and bowings, at least conformity therein with the Papists, which differs not: [*All nations were bound to punish malefactors, it was jus Gentium, Ainsworth in Gen. 9. 4. The Hebrew Doctors say, the men of Shechem were guilty of death, because Shechem had committed a rape, and they saw, and knew it, and did not judge him for it. Maim. in his Treatise of Kings, cap. 9. sect. 14. sic Ainsw. in Gen. 34.*] why else in all Cathedralls and Colledges did the Vicars chorall, Singing-men, Fellowes of Houses, Students, yea, and generally the whole seduced Clergie duck and bow, not only at their entring into the Church, but whensoever they moved out of their places to reade, sing, or perform any other businesse? Especially, why should they cringe, or adore towards the altar thrice, at the least, whensoever they approached to it, to say the second Service, or to administer the Sacraments? But that they had some Idol there, the naked Altar, or Crucifix (enlightned in many places with burning tapers) shew us, these must a while serve the turn till the Brethren god, could by degrees be brought in to be worshipped; surely the calling, and proving the Communion to be an Altar, the turning it altarwise, and rayling it, setting it in the place where formerly the Popish altar was, are too evident proofes they intended a sacrifice we all must adore.

No marvell then, the destruction threatned is fallen on us, when the sin is so evident, but if we can free our selves from acting, yet can we not from tolerating many Images: when as the Papists had a free and generall toleration of all their Idoll worship, openly solemnized in divers places of this kingdome: [*Vide the Remonstrance of the House of Commons, July 11. 1628.*] and Dominion of Ireland, without [*Vide the Proclamation, concerning the growth of Popery in Ireland, April 1. 1629.*] controle? How many Friers were allowed only for the Queen? the whole kingdome knowes. A Chappell must be built for the same purpose, even as Solomon did for his wives; a Bishop and Covent of Friers, no lesse would serve the turn, who as Baals Priests, fed at Jezabels table, so did these at her Majesties allowance; besides infinite swarms of these Locusts, which devoured in many places of the Land, many ignorant and superstitious souls without controle, [*Vide the Bishop of Kilmores Letter to the Bishop of London, April 1. 1630.*] or punishment; the Lawes against them lay dormant, the penalties remitted, and if any vigilant or zealous officer apprehended or imprisoned them, they were unjustly released, [*Thus Secretary Windebank threatned Gray and Harwood: Vide Works of darknesse, pag. 122.*] and the officers thereby endangered, if not plagued.



I need not speak of Ireland, where more Papists were nussed up, and tolerated in their Idolatry, then Protestants maintained in true piety, [Vide the Letter of the Bishop of Kilmore, *ut supra*.] yea, to this day, are not the Papists allowed and protected, when those (whom prophane men call Puritanes) who are indeed the zealous Protestants, are warred against, murthered, and reputed rebels? How then can we look for other then ruine, *2 Cron. 34. 24. 25.* when our Idolls are so many? when we have so many Masses, Crosses, Saints, Images, Altars, adored and bowed unto in most places; there can be no peace, so long as these sins are allowed, maintained, as Jehu answered Joram, *2 King. 9. 22.* Surely God is just, in all that he hath brought on us; and if this fault be not amended, as it never was with the ten tribes, though often they were admonished, and punished for it, surely, as it did on them, so will it bring on us, utter ruine and extirpation: from which, good Lord deliver, both your Majesty and people, and grant us all eyes to behold, and hearts to lament our sins, in time to leave off our Idolatry, and to cast away our Idols, lest his fury be encreased, and then there be no remedy, *2 Chron. 36. 16. Amen.*

Secondly, will-worship is, that whereby any man, without the command of God, or prescript rule of his Word, deviseth any thing of himself, to the intent to worship God thereby: *Col. 2. 23.* [*Superstitio est quando traditioni humana, religionis nomen applicatur*, Glof. Amb. *circa finem com. ad c. 2. Tom. 5.*] For, its no lesse then superstition, when the name of Religion is applied to humane tradition. God hath in his Word prescribed both the matter, and manner of his divine worship, which to neglect, or exceed, is most pestiferous, [*Exterioribus preceptis, circa hoc homines sunt instructi, quæ præterire pestiferum est.* Aquin. *22. 2. q. 93. A. 1. 2. n.*] For whilest man yeelds that reverence to his own fancy, which alone is due to his Word, he becomes superstitious, *Numb. 15. 39.* a sin forbidden; ye shall remember all the commandements of the Lord, and do them: that ye seek not after your own hearts, and your own eyes, after which ye use to go a whoring, &c. No humane invention of our own, is tolerable; for St. Paul tells us, whatsoever is not of faith, is sin, *Rom. 14. 23.* [*Etenim opera nostra Deo nunquam approbare poterimus, nisi nobis ipsi conscius simus illa cum ejus verbo, & voluntate convenire.* Gualt. *Hom. 84. in Epist. ad Rom.*] Our works can never be approved of God, unlesse we are conscious to our selves, that they agree with his Word and Will. Now, faith is grounded on the Word of God, which is the object of it; therefore, whosoever doth ought in his worship, which is not warranted by his Word, is superstitious, and becomes guilty of this fact.

All fictitious worship of mens brains, this Text condemnes: to the Law, and to the Testament, saith the Prophet, *Isai. 8. 20.* if they speak not according to this word, tis because there is no light in them, neither of truth nor faith; for so God requires we should observe to do whatsoever he commands us, neither

to adde thereto, nor diminish from it, *Deut. 12. 32. Matth. 28. 20.* and Christ commands his Apostles, and in them all his Ministers, to teach them to observe only those things which he had commanded them, and they as faithfull teachers, laid no greater burthens on the disciples, then those necessary things, which seemed good to the Holy Ghost, *Acts 15. 28.* for the Scriptures, (as the Apostle saith) are able to make us wise unto salvation, and to make the man of God perfect, throughly furnished unto every good work, *1 Tim. 3. 17.* sure then, what is more, is will-worship, and cometh of that evill one; for both voluntary humility, the doctrines of men, *Col. 2. 22, 23.* ἐθελουσιεσκία, and will-worship, are all the fruits of a fleshly mind, vainly puffed up. Christ himself would put no other burthen on the Church of Thyatira, *Rev. 2. 24.* but what they had already received from the mouth of him and his Apostles, or from the Scriptures, which he commands them to hold fast till he come to judgement; therefore who-soever serves God for custom, or after the old manner, making the example of the multitude, or of his forefathers, or the tradition of man, or the constitution of any Councel, or Church, the rule of his worship without or against the pre-script rule of Gods Word, transgresseth Gods command, and becomes guilty of this sin; for what other is this, but to fear God after the precepts of men? like, the hypocriticall Jewes, *Isai. 29. 13.* who drew nigh to God with their mouths, and with their lips did honour him, but removed their hearts far from him, by reason their feare towards him, was taught by the precepts of men; this sin Christ condemned in the Pharises, *Matth. 15. 3. 6.* who taught for Gods Word mans traditions, and so made the Commandments of God of none effect, as Christ there instanceth in the breach of the fifth Commandement: Thus also of old the Samaritans feared the Lord, and served their own gods after the manner of the nations, whom they had carryed away from thence, *2 King. 17. 33, 34, &c. ad finem capitis.* By reason hereof, it followeth, they feare not the Lord truly, neither do they after their statutes, nor after their ordinances, nor after the law and command which the Lord commanded the children of Jacob, whom he named Israel; for God will have no partner with him, neither our selves, nor the world, Angels, nor Devills, the flesh, nor Mammon, nor any other creature; so much Joshua told the Israelites, *Josb. 24. 19.* [*Subaudi Deos, alienos retinendo, & eorum cultum cultui Dei commiscendo.* Jun. & Trem. in loc.] ye cannot serve the Lord, joyned with other gods, nor after the manner of your own wills; indeed the Samaritans, are said to fear God, but it was only in regard of punishment, because of the Lions he sent amongst them, and they are said, not to feare him, because they obeyed not his precepts, but honoured their own inventions, and worshipped God after the false manner of their fathers, *2 King. 17. 41.* [*Balaam before his sin, durst not in the least thing go beyond Gods command, Numb. 22. 18. and the Angel en-*



joynes him to speak no other word.] You may see how angry God is with the Jewes for this sin, in that they had forsaken his Law, which he had set before them, *Jerem. 9. 14.*

Who is a wise man, saith God by the Prophet that he may understand this? and who is hee to whom the mouth of the Lord hath spoken, that he may declare it, for what the land perisheth and is burnt up, as a wilderness, that none passeth through? And the Lord himself makes answer, tis because they have forsaken my Law which I set before them, and have not obeyed my voyce, neither walked therein; but have walked after the imagination of their own hearts, and after Baalam, which their fathers taught them; therefore thus saith the Lord of hosts, the God of Israel, I will feed them, even this people with wormwood, and give them water of gall to drink; I will scatter them among the heathen, &c. God saith by the Prophet Amos, *Amos 2. 4.* I will not turn away the punishment of Judah, because they have despised the Law of the Lord, and have not kept his commandments, and their lies caused them to erre, after the which their fathers had walked. Saint Peter accounts of such a life, but a vain conversation, which they had received by tradition from their fathers, *1 Pet. 1. 18.* [*Opponit autem partim legales purificationes, ipsi rei, (i. e. Christi sanguine) partim etiam humanas traditiones, quas ut prorsus vanas & supersticiosas damnat, quantumvis sint inveterate. Beza not. in locum.*] for he opposeth the legall purifications in part, and also partly humane traditions to the thing it self: (to wit, Christs blood, by which we are redeemed) and altogether condemnes both, as vain and superstitious, though never so antient, and generally received: And Saint Paul testifies so much, concerning the observation of the legall ceremonies, that if after the generall publication of the Gospel, they should still peruse them, Christ should profit them nothing, *Gal. 5. 2. 4.* [*Si tale sit iudicium in licitis, quid dicendum est de vetitis? Beza.*] Christ is to such become of none effect, they are fallen from grace; if then the use of those ceremonies, which were sometimes lawfull, and commanded, were so dangerous, yea deadly, surely then this sin must needs be aggravated, when men borrow rites and observations from the profest enemies of God, to adde them as parts of his worship; as did the Israelites in worshipping the golden Calf, or God by it, after the custome of the Egyptians, *Exod. 32. 6. 5.* This was the sin of King Ahaz, when he made his Altar to sacrifice on, after the fashion of the Altar that was in Samaria, *2 King. 16. 10.* by reason of which, by degrees the Altar of God was removed, and his true service justified out.

Therefore the Lord brought Judah low because of Ahaz King of Israel, for he made Judah naked, and transgressed sore against the Lord. *2 Cron. 28. 19.* to prevent this sin, God commanded all Monuments and places of Ido-

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latry to be destroyed, *Deut. 12. 2 3.* yee shall utterly destroy all places, wherein the Nations which yee shall possesse served their Gods, &c. the very name of them, was to be destroyed out of that place, yea, God forbad all enquiry after any false worship, or false manner of worshipping *Deut. 12. 30. ad finem.* and that with a strict caveat, take heed to thy selfe that thou be not snared, by following those Idolaters, after that they be destroyed from before thee, and that thou enquire not after their Gods &c. whatsoever I command you observe to doe it, thou shall not add thereto, nor diminish from it, for the breach hereof, God complaines, yee have not walked in my statutes, neither executed my judgments, but have done after the manner of the heathen that are round about you. *Exe. 11. 12. v. 8. 9. 10. 11.* Now that this sin brings the judgement of God, you may see in the Chapter before quoted, yee have feared the sword, and I will bring a sword upon you, saith the Lord God: I will bring you out of the midst thereof, and deliver you into the hands of strangers, and will execute judgements upon you, yee shall fall by the sword, I will judge you in the border of Israel, and yee shall know that I am the Lord, because of this sin, and the punishment of it; and so the Psalmist speaks *Psal. 106. 39. 40. 41.* of the Israelites; they were defiled with their owne workes, they went a whoring [*Id est, misso conjugali erga Deum, quidvis aliud, officio potius quam Deum, prolibito sui animi amplectentes.* Jun: in locum.] after their owne inventions: Therefore was the wrath of the Lord kindled against his people, in so much that he abhorred his owne inheritance, so that he gave them into the hand of the heathen, and they that hated them oppressed them, and ruled over them, this sin God also threatened by the Prophet *Isa. 29. 13. 14.* [*Dua Judiciorum cause una hypocrisis, altera superbia, non acquiescens preceptis Dei, sed humana anteponeus.*] in regard of their hypocrisy, and pride, in preferring their owne humane precepts before Gods, for as much as this people draw nigh to me with their lips, and with their mouths doe honour me, but have removed their hearts farre from me, and their feare towards me is taught by the precepts of men, therefore behold, I will proceed to doe a marvellous worke among this people, and a wonder; for the wisdom of their wise men shall perish, and the understanding of the prudent shall be hidde, which was accomplished after our Saviours death, shortly after Saint Paule had cried out *1 Cor. 1. 19. 20.* [*Above eleven hundred thousand of them were slaine by Titus, besides what were sold, 2000 carried with him in triumph, which he gave to be devoured by wild beasts, and above 17000 sold into parts about Egypt, besides those that were kild by Vespasian in his subduing Galilee.* Fox: *Acts pag. 28. 1 p.*] where is the wise? Where is the Scribe? where is the disputer of this world? By Vespasian and Titus his Son that Nation was utterly destroyed, the City and Temple was burnt, and they miserably slaughtered, and sold, and



even to this day remaine hardned, scattered in sundry parts of the world, feeling in their miserable slavery, and hatred of all Nations, the greatnesse of Gods wrath powred on them, as for others so especially for this sin, as God had long before threatned *Jer. 14. 10. 12.* [*Decretum Dei compensantis errores spirituales populi suppliciis paribus, ipsi sunt in causa, errari amant huc. & illuc, & discorsare ad Idola sua itaque faciam ut errent. lun. note in loc.*] he would consume them with the sword, famine, pestilence, because they loved to wander after their owne inventions; they have not refrained their feet from their Idols, therefore the Lord will not accept them, he will remember their iniquity and visite their sins in his due time: and so againe by the Prophet Amos *Amos 2. 5.* I will send a fire against Judah, and it shall devoure the palaces thereof.

Eight woes Christ denounced against the scribes and Pharises for this sin; and for their hypocrisie, *Mat. 23. 37. Mat. 15. 3. 6.* for by their traditions they made the word of God of none effect, and transgressed his Commandments as their Fathers before them had done, therefore was wrath powred out on them to the uttermost, so that he fed them with wormewood, because they walked after the vaine imaginations of their hearts, he gave them water of gall to drinke, and scattered them amongst the heathen whom neither they nor their Fathers knew: he sent a sword after them, till he had consumed them, because they followed those vaine traditions and superstitions which their Fathers taught them, *Jer. 9. 14. 15. 16.* yea but to permit this sin brings judgement as before hath been shewed in Idolworship, and is true in this willworship, which Hezekiah that good King knew, who was the repairer of the breaches, and the restorer of Religion in Israel, for he removed the high places, he brake the Images, cut downe the groves, and brake in peeces the brasen serpent that Moses had made, though it was a religious Relique and of great antiquity, commanded to be made by God himselfe, and a speciall type of Christ, yet he spared it not, when it gave offence, & caused much superstition, for unto those daies, the children of Israel burned incense to it, and he called it Nehushtan, brasse, of the matter whereof it was first made, *2 Kings 18. 4. Numb. 21. 8.* [*Christus predicat ut ipse foret per evangelii predicationem, velut salutiferum signum attollatum, ad quod totus mundus accurreret quod olim serpentis erecta figura fuit in deserto adhibeat. Boze in Jo. 3. 14. note.*] And sith we now see both the sin and punishment, can we plead our selves guiltlesse?

Have we not devised things of our selves to worship God thereby, yeelding that reverence to our owne fancies, which alone is due to his person and word? Is not the Crosse in Baptisme a meere invention of humane reason, (which is foolishnesse with God?) *2 Cor. 1. 20.* Are not the Ministers en-

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joyned by the Rubrick in the booke of Common Prayer, to make a Crosse on the childs forehead, signing him therewith, in token that hereafter he shall not be ashamed to confesse the faith of Christ crucified, and to fight manfully under his banner, against sin, the world, and the devill, and to continue Christs faithfull souldier, and servant, unto his lives end? and this service must be observed, [so the 30. Cannon of those agreed on, An. 1603.] as lawfull, godly, and not to be spoken against, as corrupt, or superstitious, under paine of Excommunication, *ipso facto* [Cannon the 4. and 6.]

But, where hath God, Christ, or his Prophets, or Apostles, ordained this kinde of worship? surely there is no mention thereof in the Scriptures, and therefore cannot be religious, nor oblige the conscience of any man [*Conscientia nunquam obligat in virtute propria, sed in virtute precepti divini.* Anton. part 1. tit. 3. cap. 10.] which is subject in divine matters onely to the word of God, which commandeth or prohibiteth any thing, [*Sub hac conditione quia est à Deo preceptum vel prohibitum.* Aquinas 2. Sent. dist 39.] and so being apprehended, it seemeth good or bad. The Apostles Commission was no larger then to teach those things which Christ had commanded them, *Mat.* 28. 20. and on that condition, promised to be with them to the end of the world: neither did they teach any thing of themselves, but what they had received from Christ, or his Spirit. S. Paul *Acts* 20. 27. declared onely the counsell of God, to the Ephesians; what he had received of the Lord, he delivered to the Corinthians, *1 Cor.* 11. 23. see the summe of his Gospel, *1 Cor.* 15. 1, 2, 3. and he tels the Galatians, that if he himselfe, or any other Apostle, or an Angell from heaven, should preach any other then that, let him be accursed, *Gal.* 1. 8, 9. yea, he doubles the sentence, to adde weight to his censure. And wee shall finde by the Apostles practise, *Acts* 15. 28. that they would not lay upon the Disciples any greater burden, then those necessary things enjoyned for a while, which seemed good to the holy Ghost, therefore to bring this signe in Baptisme, as another Sacrament, to put us in minde of our duty to God, of our spirituall warfare, of our perseverance in the faith, wherein we were baptised, what other is it but pride, and presumption of men of corrupt minds, destitute of the truth, who usurpe Christs office, of instituting a new Sacrament, and thereby nullifie the office of Baptisme it selfe, which is to put us in minde of these duties, which are ascribed to the signe of the Crosse? for so the Apostle tels us, *Rom.* 6. 3, 4. Know yee not that so many of us as were baptised into Jesus Christ, were baptised into his death? therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walke in newnesse of life; for if we have beene planted together in the likenesse of his death, we shall be also in the likenesse of his resurrection,



on, knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin; for he that is dead is freed from sin.

Lo, in Baptisme we are ingrafted into Christ, baptised into his death, therefore we ought not to be ashamed of Christ crucified, but to be crucified with him, as S. Paul saith he was, *Gal. 2. 20.* [*Hujus sanctificationis tres sunt partes, nempe veteris hominis, seu peccati mors & sepultura, & novi hominis resurrectio, à Christi mortis sepultura & resurrectionis virtute in nos promanans, cujus beneficii pignus, & sigillum, est Baptismus noster.* Bezzæ not. in *Rom. 6.*] to grow together with him, that we may receive power from his death, buriall, and resurrection, to dye to sin, and to fight manfully under his banner against sinne, the world and the Devill, and to continue Christs souldiers and servants unto our lives end; for there are two parts of our sanctification, *viz.* The death and buriall of the old man, or of the body of sin, and the resurrection of the new, all which flow from the power of Christs death, buriall, and resurrection flowing into us, the pledge, and seale of which benefit, is our Baptisme: yea, that is a signe, and representation unto us of our profession, [*Vide the exhortation given in the Common Prayer booke at the end of publique Baptisme.*] which is, to follow the example of our Saviour Christ, and to be made like unto him, that as he dyed, and rose againe for us, so should we which are baptised, dye to sin, and rise againe unto righteousness, continually mortifying all our evill and corrupt affections, and dayly proceeding in all vertue, and godlinesse of living. If then Baptisme it selfe, be a signe, and seale of Gods owne ordaining, and that, not a naked and fruitlesse one, as is the signe of the Crosse, but an efficacious and powerfull one, to effect, what it signifies, and represents; how darst presumptuous man, without intruding into Gods seat of Justice, invent a signe of his owne, and give a law to his Church, contrary to our onely Lawgiver. *James 4. 12.* who hath alone power to ordaine Sacraments, and formes of his owne worship? *1 Cor. 11. 20.* therefore, if we will not be wiser then Christ, nor breake the unity of his Church, as learned Zanchy saith, [*Quare ad unitatem Ecclesie servandam, neque alia sacramenta instituenda sunt, quam que Christus instituit, neque aliud in illis esse, aut per ea nobis exhiberi credendum, quam quod Christus docuit nobis dari: sed neq; hoc negandum est dari, quod omnino Christus docuit preberi, & quidem eodem modo accipi, quo Christus præcipi docuit.*] We may not institute other Sacraments, then those which Christ hath ordained, neither is there any thing in them, or by them, by us to be beleaved, to be done, then that which Christ hath taught us, to be given unto us, both in regard of the matter, and forme, we may not deny to be given, what Christ hath taught to be given, and truely, after the same manner are they to be received, as Christ hath taught, and our Saviour hath given

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given us a rule to discern the work of his Spirit, from the delusion of Satan, or invention of man, which is, that his Spirit speaketh not of himself, but whatsoever he heareth, he speaketh, *Joh. 16. 13.* and that he glorifieth Christ; for he shall receive of Christs and all things that the Father hath, are Christs, *v. 14, 15.* and he sheweth it to his people, he being the Spirit of truth, shall leade them into all truth, because he teacheth nothing but according to the Word of God, which Word is Truth, *Joh. 17. 17.* by which Word, all spirits must be tried, whether they be of God, *1 Joh. 4. 1.* This therefore having no foundation in the Word, and usurping the office of Baptisme, (the signe and seal which Christ hath ordained) it must needs follow, it proceeds from that evill spirit of error, (who is the Father of lies;) for if Christ hath afforded us his death, buriall, and resurrection, to be not only the efficient, but also the exemplary causes, of our death, and buriall to sin, and of our living to righteousness, as Saint Peter sheweth, *1 Pet. 4. 1, 2.* and hath also given us Baptisme, his holy Sacrament, to signifie and effect the same, to be a continuall signe to us, of our mortification and vivification, as its plain, *Rom. 6. 3, 4. Col. 2. 12. 1 Pet. 3. 21.* To bring then, surely this new signe of the crosse, to put us in remembrance thereof, it frustrates one end of Christs Ordinance, and is a meer wilworship, which hath indeed a shew of wisdom, but is an abomination in the sight of God: for hereby, (to dedicate the Infant to the service of him that died on the crosse, [*See Cannon 30. made in the Synod of London, Anno 1603.*] as by an honourable badge) do not they make themselves wiser then Christ? who hath by Baptisme marked and consecrated us to his service, as he did the Jews by circumcision, *Rom. 4. 11.* for, *1 Cor. 12. 13.* by one Spirit, we are all baptized into one body, and hereby distinguished from the Jews, Turks and Infidels.

So that unlesse a man be born of water, and of the Holy Ghost, he cannot enter into the kingdome of God, *Joh. 3. 5.* and whereas in the Cannon, they would have the remembrance of the Crosse precious to all that are baptized, surely they derogate much from Christs death, buriall, and resurrection, and from Baptisme it self; the remembrance of which, should be much more precious, that so, we may faithfully and sincerely keep our vowes and promises therein made; for by faiths daily applying the vertue of Christs death, buriall, and resurrection, into which we were baptized, and again risen with him, we may receive power to perform the same, *Gen. 17. 11.* [*Sacramenta novi Testamenti dant salutem: sacramenta veteris promiserunt salvatorem.* August. in *Gen.*] Did God give the Jews circumcision, to be a sign of the covenant which he made with the Jews, and to distinguish them from other people? and hath he not given us Christians baptisme, *Col. 2. 11, 12.* to perform the same? Did he command them to remember all his commands, and to do them, and not to seek after their own hearts and their own eyes, after which they used to go a whoring, *Numb. 15. 39, 40.* if they meant to be



holy unto their God? and hath he not enjoyned us, only to observe those things which he hath commanded us? *Matth. 28. 20.* Did he in the Leviticall law (which was a law of ceremonies, contained in ordinances) not permit the faithfull to observe the least ceremony, which he did not enjoin or command them, but did nominate the number of the rings, loops, *Exod. 36. 17.* and *37. 13.* the places of the sockets, *Exod. 36. 24.* the wood of the barres, *Exod. 37. 31.* of the sanctuary? and they made all the work according as the Lord commanded Moses; *Exod. 39. 42.* and was not both the matter, manner, time, and quality, of all their sacrifices exprest, which to omit, or adde in either, made them prophane, as appears in the Book of Leviticus; and hath he, not taught us all things? Surely, if Christ had not taught us all things necessary for his service, that of the Apostle could not be true, that the high Priest of our profession, Christ Jesus, was faithfull to him that appointed him, as Moses was faithfull in all his house, *Hebr. 3. 1, 2, &c.* But we believe that Moses was faithfull, as a servant, for a testimony of those things which were to be spoken after; but Christ was faithfull, as a son, over his own house, his Church, whose house are we: *Hebr. 3. 5, 6.* and therefore we ought to harken alone to him, who is the Lord and builder of his house. [*Applicat sup sui superiorem doctrinam verba Davidis, omnes exhortans, ut jam filium ipsum loquentem audientes, ejus verba plena fiducia acquiescant, cum aliter, non possint in eternam illam requiem admitti. Beza not. in loc.*] and fully to rest in his words; sith otherwise we cannot be admitted into his rest; how dare men without great rashnesse, and impudent presumption, (when the ceremoni- all law is quite abrogated, *Gal. 3. 25.* and *4. 9.* and *5. 1, 2, 3.* and Christ the substance is come, who is the end of the Law, *Rom. 10. 4.* who hath by his own, and his Apostles preaching, taught us all the counsell of God, *Acts 20. 27. John 17. 8.* For he spake to the world, the things which he had heard of the Father, *John 8. 16.* he taught the meaning and the end of the Law, urging the sincere keeping of it in love, and freeing it from the false glosses, *Mark 7. 6, 7, 8, 13.* and heaven of the Pharisees, cutting down their traditions,) bring in new rites and ceremonies of their own brains to be observed by the Church of God? therein seeking after their own hearts, and going a whoring after their own inventions, contrary to St. Pauls counsel, *Heb. 13. 9.* Be not carried about with divers and strange doctrines; for it is a good thing, that the heart be established with grace, and not with human services, or ceremoni- all worship, as he instanteth in meats, by one kinde of wil-worship, condemning all, as Junius well observes, [*Ex una specie sumptu manducatorum & immundorum ciborum discrimine intellige, omnem cultum ceremoni-alem, &c. Vide Beza not. in loc.*] And Beza plainly condemnes, as diametrically opposing the pure doctrine of Christ and his Gospel; and therefore tells them, they cannot be partakers of the benefits of Christ, who obstinately maintain those legall rites; Surely Baptisme is a signe, and seal of the covenant,

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which God hath made with us, and we with him, to the end that we remembering the same, and the promises therein contained, and benefits conveyed and sealed, may give the more earnest heed to the things which we have heard, received, and promised, lest at any time we should let them slip. But he hath neither by himself, nor by his Apostles, any where enjoined us, to remember the signe of the crosse, or to make use of it; and therefore we may not without running into this sin, and incurring the judgements threatned thereon, tolerate the same, (although thereby Christ, and his benefits, may be understood,) no more then the brazen Serpent might be worshipped, which was a type of Christ, and our salvation, by faith in Christ, who was hang'd on the crosse, which the good King Hezekiah brake in pieces, when the people committed Idolatry with it, *2 King. 18.*

4. For, is not the remembrance of our promises made in Baptisme, a better means to preserve us from being ashamed to confesse the faith of Christ crucified, then the remembrance of our being signed after Baptisme, with the signe of the crosse? and is not the power of Christs death, being still fresh in our memories, into which death we were baptized, more able to keep us from being ashamed of our profession, more able to help us to fight manfully under his banner against sin, the world, and the Devil, and to continue Christs faithfull souldiers and servants unto our lives end, then is the memory of the crosse the Minister makes on our foreheads? Indeed, from the power of Christs death, we receive strength to kill sin, *Rom. 6. 6, 7.* and from the vertue of his resurrection, we obtain ability to grow in grace, *Eph. 1. 19, 20. Phil. 3. 10.* [*Finis iustitia ex fide hic est, quod ad nos attinet, ut virtute resurrectionis ipsius ex morte evadamus. Beza in locum. 1 Pet. 4. 1, 2.*] Now baptisme is a signe to represent it, *Rom. 4. 11.* a seal to confirm it, and an instrument to convey it, *Rom. 6. 4.* and *Gal. 3. 1.* But from the signe of the crosse, can flow no such vertue nor efficacy, although the Papists say it will drive away devills, and ascribe a great deal of holinesse and strange vertue unto it, highly honouring it, praying to it, and adoring it in their blasphemous hymnes, [*In hymnis per annum ex aureo libello: o crux ave, spes unica, hoc passionis tempore, ange piis iustitiam, reifq, dona veniam.*] Hail, O crosse our only hope in this passion time, encrease righteousness to the godly, and give pardon to the guilty; and therefore they use it continually, going out, coming in, on all occasions, and about nine and twenty times in saying the Masse, [*Aquinas. 3. part. 4. 83. Ar. 5.*] But as our Church ingeniously confesseth, such signing to be superstitious, so surely our signing with it, in, or after baptisme, to the end there spoken, is no lesse then wilworship, and so is accounted sinfull, and superstitious in Gods sight, and consequently, hath been one means of bringing this ruine and destruction which is now falling on us, and will surely come without repentance.

Secondly, Is there not bowing of the knee, or putting off the hat, or some other due or lowly reverence commanded? [*Cannon 18. made in the Synod of London;*



London, 1603.] whensoever in time of divine service, the Lord Jesus shall be mentioned, thereby, derogating from the honour due to all the other titles and attributes of God and of Christ, alledging it to be a duty of the Text, *Phil. 2. 10.* [So Dr. Andrews sermon, Giles Widdow, and his second of All-souls Colledge.] which is contrary to the opinion of the ancient Fathers, and of the Word it self, from whence the Apostle borroweth it; for so learned Zanchy saith, [Zanchius in *Philip. 2. pag. 120. Nomen, pro nomine filii Dei accipit. Theod. sic fere omnes Graeci & Latini. Amb. Hierom. Aug. & alii ex nostris non indocti: Alii pro nomine Jesu, sed minus comm. de*] That Theodoret, and almost all the Greek and Latin Fathers, did understand that place of the name of God, or of the Son of God: so Scolia græca, Ambrose, Hierome, Austin, and others; and he himself saith, that those who understand it of the name Jesus, it was not so fit, nor profitable; nay, 'tis false, hereticall, and superstitious, as now its used, for the words are plain, [ἐν τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ.] In, or at the name of Jesus, and not at the name Jesus, as it must needs have been by opposition, had it been spoken of that verball name; and if it be objected, that its not, *nomen sine re*, the name without the thing, tis not the name, but the person they adore, by consequence it will necessarily follow, that we should as well bow at the name of Christ, or of the Son of God, or of Emmanuel, or any other title of Christ, as well as the name Jesus.

Secondly, the context here proveth it, for so much this illative [οὕτως, διὰ τὴν ὑπερβολὴν αὐτοῦ ὀνόματι ὑπὲρ πάντων ὀνομάτων.] *De*, in the Text inferres, wherefore God hath highly exalted, and given him a name, above every name; therefore he hath given, because he hath humbled himself, and became obedient unto the death, even the death of the crosse.

Now, the time when this name Jesus was given, was at his circumcision, as the Angell commanded Mary, *Luke 1. 31.* and *2. 21.* even at the beginning of his humiliation, and therefore could not be the reward of it.

Nay, thirdly, the name Jesus was common to other men, as to Joshua, *Heb. 4. 8.* *Esd. 4. 49.* *14.* and *50. 29.* *Agg. 1. 1.* *Zac. 3. 1.* *Col. 4. 11.* to Jesus the son of Syrach, to Jesus the son of Iozedec, to Jesus Iustus, to Jesus the high Priest; and therefore, it could not be a name above every name, when other men partaked of the same.

Fourthly, the name given to Christ, was a reall, not a verball name, *viz.* that glory, power, and dominion, which God conferred on his humane nature; when he raised him from the dead, and set him in heavenly places, at his own right hand, far above all principalities, and powers, and might, and dominion, and every name, which is named, not only in this world, but in the world to come, and hath put all things under his feet, which is the interpretation of the Author of this Text, Saint Paul himself, *Ephes. 1. 20. 21, 22.* and of many godly and learned Divines, both ancient and modern; [Non pauci aliquot (hand vulgares viri)

volunt

*volunt illo nomine intelligi gloriam & potestatem, & dominationem, qua sit supra omnem creatam gloriam et potentiā. Zanc. in Phil. 2. interpreta io hac fuit tempore,* Theo. So our reverend and learned Perkins on the Creed, which name is his exaltation in Heaven, in full power and glory. and so oftimes in Scripture, is the name, taken for authority and power, *Acts 4. 10. 12.* there is no other name, given under Heaven, among men, whereby we must be saved: and by the name of Jesus Christ of Nazareth, doth this man stand whole, for it is a kind of Hæbraisme, [*Non est alius, vel alia vis cujusquam. sive auctoritas, ortum est autem illud genus loquendi Hæbrais familiare, eo quod in periculis ii soleant appellari, a quibus opem expectamus. Beza not. in Acts 4.*] because in times of danger, we implore those men, or Gods names, from whom we expect help, *Jonas 1. 5. 6.* and thus the Apostle saith, Christ hath obtained a more excellent name, then the Angels, *Heb. 1. 4. viz.* a more excellent dignity, and power; for to which of the Angels, said he at any time, thou art my Son, or to which of them granted he divine worship, as he did unto the Son, commanding the Angels themselves to worship him? *v. 6.* for the humane nature of Christ, is so superexalted, and honored, that it pertakes of divine worship, even the same with the Father, in regard of the Hypostaticall Union. And this dignity and honour, hath God given to Christ, as the reward of his humility, and obedience; and indeed, tis a phrase we use in vulgar speech, *viz.* Name, for Power. As to arrest a man in your Majesties name, is to arrest him, by your power, and authority, creditors use to make letters of atturny to others, to sue the debtors in their name, in their power, and so in the 4. Acts and 7. verse. They are made Synonimous, by what power, or by what name, say the Rulers to the Apostles, have yee done this? To whom St. Peter answered; by the name of Jesus Christ of Nazareth, whom yee crucified, whom God raised from the dead, even by him, doth this man stand whole before you all: which cannot be understood of the verball name Jesus, for then might the exorcists have thereby dispossessed the Devils as they assaied, as well as the Apostles, *Acts 19. 13.* for they called over them which had evill spirits, the name of the Lord Jesus, but the Devill cared not for the bare word, when Christ had not committed unto them the power of casting out Devils.

This name therefore is to be understood of his power, and authority, of which Christ speaks. *Mat. 28. 18.* All power is given unto me both in heaven and in earth, and indeed let this text be understood of Christs power, and dignity, and none but a Jewe, Turke, or Atheist, can denie the literall sense, which ought cheifely to be chosen by the consent of all Divines, so it contradict not the Analogie of faith, & so it ought here to be understood, he hath given him a name, *viz.* power and glory, above every name, *viz.* above all power and glory, that at the name, *viz.* the power of Christ, every knee should



should bow both of things in heaven, viz. the holy Angels, and glorified Spirits, and things in earth, viz. both good men, and bad that are alive, and things under the earth, viz. the Devills, and wicked men in the grave, or hell, and that every tongue should confesse, that Jesus Christ is the Lord, (which cannot be manifested, without his honour and power) to the glory of God the Father, who hath put all things in subjection under his feet: 1 Cor. 15. 27. [*Dignitatem & celebritatem nominis, sed cum re ipsa conjunctam.* Jun.] The accomplishment whereof, cannot be till the end of the world, 1 Cor. 15. 24. [*Nam omnis creatura tandem, subicietur Christo.* Jun. in Phil. 2. 10.] when he shall have put downe all rule, all authority, and power. In his owne person he hath already performed it, Ephe. 1. 20. 21. 22. Col. 1. 18. 20. and 2. 15. 1 Tim. 6. 15. Jude 25. Reve. 1. 5. but as yet, his members are not perfected, and therefore he must reigne, till he hath put all his enemies under his feet, 1 Cor. 15. 25. Psal. 110. 1. and so indeed the Apostle expounds it in the future tense, as I live saith the Lord, every knee shall *ἐξομολογήσονται* bow to me, & every tongue shal confesse to God, & sae with the time whē this shall be accomplisht, viz. not before the day of Judgement, Rom. 14. 10. 11. we shall all stand before the Judgement-seat of Christ, for so it is written, Esay 45. 23. every knee shall bow to me, and every tongue shall sweare, which the Apostle interprets, shall confesse to God; and indeed to this end, Christ both humbled himselfe, and became obedient unto the death, and rose againe, he both died, and revived, that he might be Lord, both of the dead, and the living: Rom. 14. 9. according to his diety, he is, was, and for ever shall be glorified, and adored, with the same worship as the Father, and the Holy Ghost are, in regard those three Persons, are but one essence, one God, as in the Bphestine Synode it was, [*Si ergo ad nomen Jesu debet omne genus se flectere, sequitur totam personam hanc esse adorandam, ideoque & carnem, una cum deitate, idque una adoratione, ut definiuit Concil. Ephesium.* vid. Zan. in Phil. 2. 10.] excellently defined, and as he was mediator according to both natures, in the unity of his person, so is he to be adored, even the flesh, with the diety: for by his humiliation, he is so far from deposing, or losing that right of divine worship (belonging to him, from eternity, and common to him with the other two persons,) that rather after a new, and certaine manner, he cleerly and openly sheweth, that the same belongeth unto him, viz. by his resurrection, Ascension, and coming to judgement; when, though before, many wicked, and ungodly men, will not bow to his Scepter, nor acknowledge his power, and glory, yet then shall every knee Apo. 17. Zac. 12. 10. Mat. 24. 30. *nilens valens*, bow to him, every eye shall see him, and they also which peirced him: And all kinreds of the earth shall waile because of him.

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Now the name Jesus, being Christs personall name, and his whole person being to be honored, with glory, and power: [*Sicut una & eadem est persona, sic una & eadem adoratione adoranda est. Zanchy ut supra.*] The Apostle saith that at the name of Jesus, every knee shall bow, to distinguish this power, and honour, from the Fathers, and the Holy Ghosts, and to declare, that the same Jesus, that humbled himselfe, and became obedient unto the death, even the death of the Crosse, is also super exalted, and shall be wonderfully honored, but not fully before the day of judgement, when all Angels, men, and Devils, shall bow downe to his scepter, acknowledge his power, and confesse his sovereignty, to the glory of God the Father who hath conferr'd the same on him, committing all power, and judgement unto him; and this is a truth generally confirm'd by Scripture, *Ephe. 1. 20. &c. Adat. 28. 18. Job. 5. 22. Col. 1. 17. 18. Job. 13. 3. Heb. 12. 2. Dan. 7. 14. Luke 1. 33. Apoc. 19. 16.* and this is done in regard of his humiliation, and sufferings, as the Apostle proves in that text, *Phil. 2. 9.* but more plainly, *Heb. 2. 9.* we see Jesus who was made a little lower then the Angels, for the suffering of death, crowned with glory and honour. [*Aderitum humilitatis, est claritatis premium. Gor. expos. in Phil. 2.*] The joy of which, being set before him, caused him to endure the Crosse, and despise the shame, and now is set downe at the right hand of the Throne of God. *Heb. 2. 9.* To conclude this poynt, Christ himselfe saith, *Jo. 5. 22. 23.* the Father hath committed all judgement unto the Son, that all men should honour the Son, even as they honour the Father, therefore looke what reverence, is to be used at the names, Titles, or Attributes, of the Father, the same and no more is due to the Son, otherwise we should honor the Son, above the Father: Now as to the names of God, Jehovah, Jah, Elohim, we bow not the knee of our body, but that onely of the minde, speaking of them reverently, using them in judgement, justice, truth, with all possible reverence, and devotion, due to so glorious a Majesty: *Com. 3. Deut. 28. 58.* with the same affection, and feare, are the titles and names of Christ to be used, as Jesus, Emmanuell, Lord, Christ, &c. and we may not make an Idol, of the verball sound of the word Jesus, as if there were efficacy, in the bare hearing the word, as inchanters think in their charmes, [*As did the exorcists, Acts 19. 13. Nihil sanctius est nomine Jesu, ac illius hic videtur abusum. Sic hodie magi & incantatores utuntur Evangelio Johannis &c. Aretius in Acts 19.*] and the Jesuits, in the often repetition of the same, [*In their Jesu Psalter blasphemously so called, wherein they begin with this text, in nomine Jesu &c. and so say together Jesu, Jesu, Jesu, mercy, Jesu, Jesu, Jesu, help me, Jesu, Jesu, Jesu strengthen me, Jesu, Jesu, Jesu, comfort me, Jesu, Jesu, Jesu, make me constant and stable: each of these must be said 10 times over, and yet this is but one part of the 3. Vide Henoch Clapham 4. part, of song of songs.*] and blasphemous abuse of that sacred name.



'Tis confest, in the Primitive times, the Iewes, and Heathens blasphemously scorned, and derided at the glorious name of Iesus, and the Christians (in those dayes) to declare their profession, and faith in him, at the mention of that name, adored his person, and uncovered their heads, as an outward testimony of the affection of their hearts, as Zanchy relates : And this custome, by the Church was confirmed, in regard of the Arrians, and other heretiques, that denied Christs Deity. Hitherto things were not much amisse, but afterward, it turned into superstition, as many other things, which were holy, and godly, in their first institution, as that Orthodox Divine, [*Consuetudo non fuit improbanda, sed postea, est versa in superstitionem, ut multa alia, pie, & sancte instituta.* Zanch. in *Eist. ad Phil. cap. 3. 10.*] confesseth; and therefore till this superstition be taken away, God is robb'd of his honour, the Papists are emboldened in their Idolatry, many ignorant people commit superstition, and many learned Idolize this name, and wrench the Scripture, for the maintenance of this wilworship, and humane invention, when they urge it as a duty of the Text, contrary to the opinion of the holy Fathers, and of truth it self; therefore, sith the Israelites, might as well prove the adoring of the brazen Serpent, which was of Gods own institution, and had as great antiquity as this, and a speciall command for making and looking on it, which this hath not, and yet good King Hezekiah destroyed it, when by the superstitious, it was abused to Idolatry : so, tis your Majesties part to see, that this service be forbidden, this offence be removed, this wil-worship be quite abolished, by making voyd that part of the Cannon that enjoynes it, and by decreeing a new one, by the advice of the learned and religious Clergie of the Land, [*Whereby the people may be informed of the truth of this Text, who ignorantly worship at every name of Iesus, which is spoken in the Church, although it were not the name of our Saviour, as of Joshua, of Iesus Justus, of Iesus the son of Jozedek, of Iesus the son of Syrach, &c.*] lest otherwise, maintaining this humane invention, (which gives offence to the godly, and causeth many to be superstitious, and commit Idolatry) Gods judgements still continue on us, till with others, this sin bring destruction to our Kingdome, and Nation, from which, good Lord deliver us, even for Christ Iesus sake, his merits and intercession, who now sits on the right hand of God, making intercession for us, having all power and glory committed unto him. *Amen, Amen.*

Thirdly, have we not rested in the outward work of his service only, whilest in the mean time we were not zealous to serve him in spirit, and in truth? In our devotions, have we not prayed by book, rather then by heart, and with understanding, and power of the Spirit, as Saint Paul requires? *1 Cor. 14. 15.* We have so much rested on the verball Letany, that most of us, have forgotten the mentall Lyturgie; Our prayers (for the most part) have been a continued wilworship, a meer lip-labour, instead also of the calves of our lips, *Heb. 13. 14.* we have offered

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fered the lips of calves ; for we have been forced in our devotions [*Cannon the 4. of these made at London, 1603.*] and tyed to a form of words therein, and in performance thereof, have placed the chiefeft part of our religion ; Idolizing the book of Common-prayer, as if it had been made by divine inspiration, as the Scriptures, *2 Pet. 1. 20.* which holy men of God spake and wrought, as they were moved by the Holy Ghost ; and hath not the discipline of the Church been maintained for Apostolicall, without error unalterable ? That Diocesan Bishops, [*Cannon the 7. made, ut supra, to affirm any thing contrary thereunto, is excommunication, ipso facto, which is to continue on him, till the person repent, and publicly revoke his wicked error.*] are *jure divino*, when tis appatently known, that the one, for the most part, was compiled out of the Masse book of St. Ambrose : [*St. Ambr. his Te Deum, Greg. Kirie Elison, Agnus Dei, &c.*] and Gregory, and hath since caused great dishonour to God, and offence to the godly, [*Vide the Preface to the Directory.*] and the other was the invention of Antichristian spirits, by which that Beast at first erected his throne, and now Lords it over all that are called gods, as shall appeare : For, the first, those two service-books in the beginning of Antichrists kingdome, were in competition, which should be used, *circa annum, 780.* or there about : Hadrian the first, then Pope, ordained, that Gregories service should be observed and kept universally, and so burned by his speciall friend Charles the then Emperor, the book of Ambroses service, and with threats, and divers punishments, compelled the Priests to agree thereunto ; for before that, Hadrian had gathered a Councel of his friends, to decide which of those two books should be generally used : [*Naclerus & Jacob. de Voragine in vita Gregor. de hoc : etiam, vide Fox Acts & Mon. 1. vol. fol. 117. printed, 1610.*] All the Fathers did consent and agree, that both the Masse-books should be laid on the Altar of St. Peter the Apostle, and the Church door most diligently to be shut, and sealed, and they would give themselves, that night to prayer, that so the Lord might reveal, and shew unto them, by some evident sign or token, which of these two he would have publicly used, (which was indeed, a means disallowed of God, who hath sent us to his word, and commands to search the Scriptures for triall, *Isai. 8. 20. Ioh. 5. 39.* but the only means approved, and used by Antichrist, for the establishment of his kingdome : for his coming is after the working of Satan, with all power, and signes, and lying wonders) *27 hes. 2. 9, 10.* and in the morning found both open, or rather, as some say, Gregories book pluckt asunder, one piece from another, and the leaves scattered all over the Church, but Ambrose his book, lay open in the same place, where it was laid, which this Pope Hadrian, (who was the grand Patriot of Images, and Idolatry, in that most wicked Queen, Eirenes dayes) expounded, that like as the leaves were torn and scattered abroad all the Church over ; so Gregories book should be used throughout the whole world, and Ambroses only at Millain, where



he was Bishop, which miracle and exposition, godly Mr. Fox, [*Mr. Fox Acts and Monum. vol. 1. pag. 118. printed 1610.*] calls, a forged invention: another man, saith he, might percase, interpret the miracle otherwise, (who had the Spirit of God in him, as this Pope had of the Devill) viz. that God was angry with Gregories book, and therefore rent it in pieces, and scattered it abroad, when as the other, as good, or at least better, and more Orthodox then Gregories, lay sound, untoucht; surely, not till this time, (as that great Antiquary and godly Historian observes) was there any uniform, order of prayers, or Masse-book amongst Christian nations generally received; but now in this most Idolatrous, and bloody age of Hadrian was it confirmed: and if such a Murtherer, and Idolater, was the confirmer of the greatest part of our book of Common prayer; shall we think theres no fault in it? no, surely shall we not rather judge it like the person, Idolatrous, at least in many places corrupt, and superstitious, by reason of that darksome light, which was granted unto our reformers of that book, who indeed are to be acknowledged, for excellent instruments, raised up by God, to begin the purging, and building of his house, according to the measure of knowledge granted unto them? and were they living now, would certainly joyne, for the utter extirpation thereof, with other godly Ministers, and Christians; for besides the many scandalous expressions, and vain babblings, and unnecessary repetitions and erroneous sentences, in divers particulars of it, there are sundry reasons, why it ought wholly to be taken away, and no longer to be tolerated.

1. Reason. Because it is made no better then an Idoll, by many ignorant, and superstitious people, who pleasing themselves in their presence at this service, and their lip-labour in bearing part thereof, sought after no other means of salvation, nor way of serving God on the Lords day, in spirit and truth, (as Christ requires) *John 4. 24.* then what cursorily they heard at Mattens; and Even-songs; (as they call it) so that they supposed, that if they came to Church twice on the Lords day, to heare this Service, (no matter with what affection or devotion, fear or faith) they had sufficiently served God that day; (though the word they heard read, were as a book sealed) for how can they understand, without an Interpreter, as the Eunuch told Philip? *Acts 8. 31.* How can I understand, except some man should guide me? and how can they believe, without preaching? *Rom. 10. 14.* and so wanting faith, the mother Grace, which purifieth the heart, *Alt. 15. 9.* they needs must perish for lacke of knowledge, *Hos. 4. 16.* and erre, both in life and doctrine, not knowing the Scriptures, *Mat. 23. 29.* [*ignorantia cognitionis Dei, omnium est vitiorum mater, & totius confusionis origo.*] for so in the second place.

2. Reason. By reason of this book of Prayer, preaching was in many places much hindred, and curtailized; yea, in some places, quite justified out, as unnecessary, this being (by double benefic'd men) thought sufficient food, for many Congregations,

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many weeks; yea, sometimes moneths together: For, if they had a dumb Minister, a hireling that crept in at the window, *John 10. 1.* [*Quam per unum Christum patet nobis ad patrem aditus, nec alii ulli sint veri pastores, quam qui ad Christum primi accedentes, alios, eo etiam adducunt.* Beza in loc. not.] for some eight or ten pounds stipend yearly, who could with much ado read this book, the parish was sufficiently served, and so they thought, God too, though there were never a Sermon at all; so that thousands of people, many Lords dayes together, never received into their heads, much lesse hearts, one lesson, either of duty to be performed, or of prohibition to avoyd this, or that sin: So that the preaching of Gods Word being neglected, men heard, and cared only for this humane tradition of men.

3. *Reas.* For so thirdly, preaching of the Word, God commands to be in season, and out of season; so Paul to Timothy, *2 Tim. 4. 2.* reprove, rebuke, exhort, with all long-suffering, and doctrine, and this he layes on him, [*Summa, & precipua omnium admonitionum, ac proinde gravissima obtestatione sancita hac est, ut sancta etiam quadam cum importunitate, proponatur Dei verbum, prout fere necessitas.* Beza not. in loc.] above all other his precepts; and therefore gives him such a strict charge before God, and the Lord Jesus Christ, who shall judge the quick and dead, at his appearing, and his Kingome, to preach the Word, and to be instant, in season, and out of season; for well St. Paul knew, that there was a woe provided, for all Ministers, that neglected this duty, *1 Cor. 9. 16.* There is a necessity imposed by Christ, on them all, to look both to themselves, and to the flock, over which the Holy Ghost hath made them Bishops, the substance of which care, is to feed the Church of God, which he hath purchased with his own blood; therefore they are not to shun for their own ease, or profit, to declare unto the people, committed to them, the whole counsell of God, and to warn every one, night, and day, with teares, from house to house, as Saint Paul, by his own example, taught the Ephesian Elders, *Acts 20. 27. &c. ad finem cap.* Now this duty which was so necessary, for the soul, as food is for the body, *1 Pet. 2. 2.* was in divers places, for many weeks together, totally omitted, and this humane invention supplied all the service; this, under pain of excommunication, *ipso facto*, must not be omitted, and spoken against; [*Cannon 4. made in the Synod at London, An. 1603.*] though at best but mans traditions: When zealous preaching, for the conversion of souls, (if any thing long, above the prescribed time of an hour) was cryed out against; yea, derided, scofft at, and in some places the Ministers were suppressd and punishd: at best, preaching, which was Gods Ordinance, might be omitted; and was accounted, far inferiour, to the reading of the book of Common-prayer, which was mans ordinance and invention; and thus, with the Scribes and Pharisees, they made the *Matth. 15. 3. 6.* Word of God of none effect, by their traditions; yea, transgress against it, by observing the same.



4. *Reas.* It was a heauey burthen, for the most godly, and laborious Ministers, to reade all those Prayers, and after to preach, and pray himself, perhaps also to baptize, two, or three, and to church as many, and sometimes to marry others, and to bury others; yea, and after all this, to administer the Sacrament to multitudes, many score of soules. Surely it must needs be a great waisting, of his spirits, and a decay to his body, thus to be tied to the largenesse of those formes, and so its contrary to charity, or piety. [*Christ will haue mercy, and not sacrifice, and the obedientiall knowledge of God, rather then burnt offerings; but these, like Adam, haue transgressed the covenant, and dealt treacherously against me.* Hof. 6. 6, 7.] It was indeed, the invention of the Prelaticall party, who laid heauey burthens, and grievous to be born, *Matth. 23. 4.* on the inferiour Clergies shoulders, but they themselves would not move them with one of their fingers, they had their journey-men Curats, and Singing men, as one wittily saith, they were like the great brasse andirons in a chimney, only for shew; and their Curates and Vicars, the little Dogs who bare all the burhen, [*Leues loquuntur Cura ingentes stupiunt.*] and extreamest heat of the fire. Those that had scarce sufficient to live, must reade and preach much, but your Cathedrall, and double beneficed men, their mouths were stopped, they lived at ease, starving both the hireling, and their flock, and thereby murdered both themselves and others: [*Si homicida est, qui hominis extinttor, eidem sceleri obstrictus est, qui peccat, quia seipsum necat.* Lactant.] the Apostles would lay no other burthen then what seemed good to the Holy Ghost, *Acts 15. 28.* nor Christ would lay no other burthen on the, *Rev. 2. 24.* Church, then what his Apostles had done before; and surely those that lay other burthens, they trouble the Church with words, and subvert mens soules, (in the opinion of the Apostles) *Acts 15. 24.* by teaching them to observe ceremonies, and humane traditions, all which are antiquated by Christ.

5. *Reas.* Fifthly, there were many unprofitable, burthens on, and superstitious, or at least scandalous ceremonies in it, which occasioned much mischief; as the crosse in baptisme, kneeling at the Sacrament, praying in some manner to the Bread and Wine, or at least to the body; and blood of Christ severally; placing more holinesse at the East end of the Chancell, then elsewhere, and therefore standing up at the Creed, with faces that way, and reading second Service in that place, bowing to the name of Jesus, wearing of coaps, hoods, squared caps, tippets, rochets, surplisses, which are all ornaments of Babylon, from whence we borrowed them, or at least never departed from them, contrary to these places of Scripture: *2 King. 17. 33, 34. Ezk. 11. 12. Dent. 12. 3, 4, 13. Rev. 18. 4.* For this is some of the whores array, wherewith she decked her self. *Rev. 17. 4.* Also, that warning was sufficient after prayer, immediately before the Communion, and so the Minister had neither leasure, nor time, to seperate the precious from the vile, (which is Gods injunction) *Ier. 13. 9.* [*Vide the Rubrick*

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before administration of the Lords Supper.] nor the people (that should be found ignorant or prophane) time, for due examination, or repentance. Although he knew malice, and wickednesse to raigne in many, yet had he not power to debarre, them from the Communion, unlesse their offences were adjudged so, *in foro exteriori*, in their carnall, call'd, spirituall Courts. [*Vid. Lindwood & the generall custome in all consistories. The clavis Jurisd. they kept to themselves.*] The great burden of Saints daies and other holy daies, (which frustrated Gods command, six daies shalt thou labour,) & of fasts, which must be observed, with a greater penalty on the breach thereof, then was set by our Laws, on the prophaning of the Lords Day; Childrens performing faith, and repentance by their forefathers. [*So the Catechisme in Ans. why then are Children baptized?* Women after Childbirth giving thanks with the words of the 121 Psalm. [*Hoc est canticum didascalium, non gratulatorium. Trem. & Jun. not. in Psal. 121.*] what godly discipline is that which may not be restored, though it be much to be wished? Surely none other, I doubt but auricular confession, and penance; [*which was greatly abused, and made a cloak for much sin, by reason whereof, Nestorius Bishop of Constantinople abrogated it, for that a Deacon had deflowered a noble woman in private strife, Chadderton in his 6. Ages of the World.*] these, with other sundry things, disquieted many godly Ministers, and People, who could not, in faith, yeeld unto them, by reason whereof, many were deprived of the lawfull Ordinances of God; which, they might not enjoy, without conforming, or subscribing hereunto, yea sundry holy, and zealous Christians, have been by meanes hereof, kept from the Lords table, cited up to their Courts, excommunicated, imprisoned, if not murdered; divers able, and faithfull Ministers, have been debarred from their calling, at least from exercising thereof, to the endangering of many thousands of soules, (in a time of such scarcity, of faithfull Pastors.) They have been spoyled of their livelihoods, to the undoing of them, and their families; and many have beene driven to exile. Such a yoke and unsupportable burden hath been laid on the most zealous and pious Pastors, Christians, for it was the cheifst engine the Prelates used, to dispossesse many godly Ministers of their Livings.

6. Reas. The Papists, (Christs, and our enemies) boasted, and that not without just cause, that we complied [*Vide Cassander, Andreus Prissius, Seravins Modestus, be that proves the Hugonots of right, to be members of the Romish Church, and our Francisus de Sanct. Clara.*] with them, in a great part of their service: and that this, was the cheife difference, theirs was in latine, our booke in english; and yet this, favour also, they grant, to some of their owne side, which thing, gave great offence to the conscientious, and zealous protestants, both at home, and abroad, and became a stumbling blocke, to the blind, and deluded generation, who, hereby, were not a little confirmed in their old Super-



stition, and Idolatry, expecting dayly our returne to them, rather then yeelding one iota, or minding any returne to the truth; for this booke was not excepted against by them, but contained in it either the same matter, with their masse booke, or at least it was such, as they disliked not [*Dr. Featly on Vertumnus Romanus. & Francis. de sanct. clara. Musculus de missa Papist. in loc. com.*] but more especially, was this strengthened in our age, ever since, the Arminian faction bare sway, who all labored, to conjoyne with them, as far as might be, in outward ceremonies, and some superstitions, yea some heresies too, and surely twas long since doubted, and tis still to be feared, that if God had not, or at least by reason of our formality, and lukewarmenesse, will not, by the wisdom, fidelity, and courage of this Councell, and Synod, prevent it, we may againe incorporate into one body. For a temporall pacification being granted with, and a spirituall toleration being granted, unto those monsters of men, (the inhumanst, and worst of Antichrists members, the Rebels, and bloody thirsty Locusts of Ireland,) & having gotten already this suffrage to be your most loyall Catholicke Subjects, what shall hinder, but as now, with the Prelates, they are joyned, armies in armes, the next victory atcheived, the Prelates shall joyne with them, *animis*, in mind and opinion, as indeed before, they were not far different, as appears by that one conjunction, they already so long laid, for your Majestie, to joyne with a chiefe member of their Church, which was a corner stone, in the foundation, of all our misery; which though it was intended by the Jesuits, and Arminian, Prelates, for our ruine, (yet blessed be God, who out of darknesse, can extract light,) hath been one cheife occasion, and meanes, of reedifying, the Apostolicall Discipline, and Doctrine amongst us, and of the purifying of those things in both, wherein we were before, too much soyled, with the filth, of Antichrists late footing here: for they, by the pretended warrantablenesse of the old ceremonies, obtruded new inventions, of their owne, on the Church, and under the cloake of unity in all, declared their hidden malice, and hypocrisie, to the purer party, and to truth it selfe: That so from lukewarmenesse, they might bring us to coldnesse, to benumnesse; from slacknesse, to defection, from indifferency, to sencelesnesse, and so to a loathing, of all Religion; and then, Sathan knows, tis just with God, to give such a people up to their owne hearts lust, sending them strong delusions that they should beleve a lie 2. *Thes.* 2. 11. 12. [*There is no peace to the wicked, nor with them.* *Esay* 48. 22. and 57. 25. as *Jobabaphas*, by experience found true. 2 *Cron.* 20. 37. *ne copulemini cum illis, aut consortium habito, sed fugite.* *Trem.* & *Jun. in Esay* 48.] that they all might be damned, who beleve not the truth, but had pleasure in unrighteousnesse, and so received not the love of the truth, that they might be saved.

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7. *Reas.* The Prelats and their adherentes, laboured to raise the estimation of this book, to such a height, as though there were no other worship, or way of worshipping God amongst us, by reason whereof generally, (and I speak it with grief, and by experience,) the whole countrey hardned themselves in ignorance, being unwilling, either through a wicked shame, or an ill custome, to ask knowledge of their own Ministers, for feare of contempt, or lack of company; or in regard of the Courts, [*Who pronounced excommunication, ipso facto, on those who spoke any thing against it, as corrupt, superstitious, or unlawfull, Can. 4. made at London, 1603.*] prohibition deterred, from seeking saving knowledge abroad: For, as a reverend Divine well observes, [*Newcomens Sermon on Novemb. 5. before the honourable House of Commons, 1643.*] two Sermons in a day, was the forbidden fruit; and so was also catechising out of the road-way; and to go to another parish, to heare a Sermon, (though none, or worse then none, at home) was a piacular offence: By reason whereof, the communalty, most of them, were carelesse of the truth, and never laboured to know the power of godlinesse, and so wretchedly and securely perished, for want of knowledge, *Hos. 4. 6.* For, to be baptized in infancy, to answer the Minister (though by rote) to the Catechisme enjoyned, in childhood; to be confirmed by the Bishop, in youth, and when come to manhood, to pay the Minister his tithes, and offerings; twice a Sunday to come with the assembly to heare these prayers, and perhaps, once a moneth to heare a Sermon, and now and then an Homily, and to receive the Sacrament twice, or thrice a yeer, this man was accounted for a good Protestant; and yet many thousands there are, that do not, or at least cannot say so much, yet these men must passe for true Christians, and be buried, with (in sure and certain hope of resurrection to eternall life,) although they were all their life-time ignorant, both of their naturall estate, and of the nature and punishment of sin, though they never knew what it was, seriously to examine, confesse, and heartily to bewail their sins, though they were strangers to the covenant of Grace, never felt the joyes of Gods Spirit, nor laboured after the assurance of their election, vocation, nor strived after inward sanctification, nor endeavoured to keep a conscience, voyd of offence, towards God and man. Thus false teachers, having made an Idoll of this Service, they cry peace, *Jerem. 6. 14.* and *1 Thes. 5. 3.* [*healing the people slightly, and crying peace, peace, when sudden destruction is coming on them.*] peace, unto foules, that know not the power of godlinesse, nor the way to serve him in spirit, and in truth, in regard they can bear a part, in these written read prayers, can say the ten Commandements, the Creed, and the Lords Prayer without book, though they know not the extent of any command, nor labour sincerely for Gods sake, to keep either, and are ignorant of the sense of those Articles, and Petitions, and can in no other words, render an account of their faith, nor in no other form make their requests known to God; and no marvell, sith they depend hereon, as sufficient



sufficient; and this Catechisme is necessarily enjoined to be taught, without any exposition, but only to teach the bare and naked words, just as the Bishops of Rome, [*Bibliorum lectionem, gignere hereticos, si permittatur Laicis ut illa libere legant. Muscul. in loc. com. pag. 402. in Tract. de Script.*] forbade the laity, the reading of the Scriptures, for fear of errors and heresies, when, in truth it was, lest they should spie out their errors and heresies, superstition and Idolatry.

8. *Reas.* The gift of prayer, (which is alone proper to all Gods people, *Zach. 12. 10. Rom. 8. 26.* as he hath promised, to powre on them, the Spirit of Grace and supplication, and by his Spirit to help their infirmities, and to make intercession for them, with groans, and sighs, which cannot be uttered, but is most eminent in his Ministers, who are to pray alwayes, for the people committed to their charge, *Col. 1. 3. Phil. 1. 4.* and remember them in their prayers night and day, *2 Tim. 1. 3. Ephes. 1. 16. Col. 1. 9.* without ceasing: It being one of the main duties of their Calling, as the Apostles told the Primitive Church, but we will give our selves continually to prayer, and to the ministry of the Word,) *Act. 6. 4.* this most excellent gift, was by very few Ministers laboured after, this necessary duty of their calling, was by most neglected, and that in regard of this form of prayer, set to their hands; yea, lately, before their Sermons, many used only the bare words set down in the Cannon, [*Cannon 55. set out, and made at London, 1603.*] so that it was rather a bidding of prayers, then praying indeed, with power and understanding, as we are all enjoined, *1 Cor. 14. 15.* So far were we from powring out sighs, and groans, and shewing the fruits and power of the Spirit in us, and uttering the same in a pure language, even the language of Canaan, *Isai. 29. 18.* [*illum alloquentur ut populus ipsius, & fidem dabunt illi. Trem. & Jun. in locum.*] praying with all prayer, and supplication, in the Spirit, as the Apostle exhorts, *Ephes. 6. 18.* without distractions, *1 Tim. 2. 8.* [*For as the distractions arising from passion, must be avoided so must all others.* Byfield *in loc.*] Now, God looks at the fervency of the affection, and not at the elegancy of our affected speech; he delights in the lifting up of our hearts, and not of our voyce: [*Non vox, sed votum, non musica cordula sed cor, &c. Oratio, est elevatio cordis ad Deum. Aug. προκαταστήσομεν τὴν προσευχὴν per-durabimus incumbimus.*] Surely, this book hath queched many good motions in Ministers hearts, and stifled, the Spirit of prayer, in them that used it, as all consciencious Ministers know, and have found it (many of them) by experience at best it hindred, (in regard of the great time bestowed on it,) many godly, from stretching out their affections in prayer, and powring out their supplications unto God, by making their request known unto him, and caused others rudely, perfunctorily, hastily, to passe over this duty, or else to read it with affectation, either of which, is no lesse then wil-worship.

9. *Reason.* It hath been sacrilegious, in robbing the soules of the people, of the praying

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praying gifts of their Ministers, upon any special occasion, but specially at the administration of the Sacraments, which was one part of their Function, to intercede between God and them, upon all occasions, and to praise him for them, upon any special blessing received; *Exod. 23. 31. Numb. 16. 47. Dent. 10. 8. 1 Chron. 23. 30. Acts 6. 4.* Therefore neither Christ, nor his Apostles, prescribed any set form, neither to pray, nor praise before the administration of them, but only instructed us in the forms of consecration, without adding any more; *Matth. 28. 11. and 26. 27. 26. Mar. 13. 22, 23, &c.* hereby, teaching those that are Dispensers of his mysteries, to pray, and praise God, with, and for the people, according as Gods Spirit shall move, and enlarge their hearts.

10. *Reas.* It hath been in every age, and would, if continued, be a cause of endless strife in the Church, and of raising differences and discord amongst the Ministers thereof, whilst some applaud it as good; others condemne it as evill, and others connive at it, as tolerable; now, St. Paul adviseth us, *Rom. 14. 19.* to seek those things which make for peace, and whereby one may edifie another withall; and *Rom. 12. 18.* if it be possible, to live peaceably with all men, and by no means to give *1 Cor. 10. 31, 32.* [*Sic it may be left off without sin, and to retain it; is, and hath been, occasion of sin, Ergo, it ought to be taken away.*] offence, either to the Jews, or to the Greeks, or to the Church of God, but to do all to Gods glory, and the peoples edifying, in faith, and love.

11. *Reas.* This books reading, together with the book of Homilies, was all the service expected from many Ministers, especially from Vicars Chorals, & country Curates, by reason whereof, idle, deboyst, at least illiterate, and many handicrafts men, were continually chosen to be Ministers, and ordained to be stewards of the mysteries of God, in as ample and large a form, as the most grave, and learnedst of our Divines, there being but one manner of [*Vide the book of ordination of Ministers.*] consecration, by reason whereof, God was greatly dishonoured, *Acts 6. 3. Heb. 5. 4. Rom. 10. 15.* [*How shall they preach, (de jure) unless they be sent of God.*] his Word contemned, *Jer. 23. 31. 1 Tim. 3. 4.* this sacred Function disgrac'd, [*Ridiculusa res est, imo magis periculosa speculator cecus, Doctor inscius, praecursor claudus, prelatus negligens, praeo mutus. Gilbertus.*] the souls, both of the ordainers, *1 Tim. 5. 22.* and ordained, *Act. 8. 19, 20.* hazarded, endangered, if not *Zach. 11. 16, 17. Hos. 4. 5. Mat. 22. 29.* starved to death, by reason of these blind and dumb watch-men: For he is dishonoured, when they run before they are sent, as they must needs do, who are not qualified with gifts: his Word is contemned, when they are not apt to teach; this sacred office disgraced, made ridiculous, by setting a blind man to watch, when the Wolf comes, an ignorant Pastor, to teach, by sending a lame man in a speedy message, a lazie Prelate to the great work, or a dumb man, to reprove the people, and to instruct them; the ordainers soules are hazarded, in laying hands suddenly on the unwor-



thy and unfitting, whilst the sheep perish for want of knowledge, for the hireling being fled, the Wolf catcheth them, and scattereth them: [Vide the harmony of Confessions, Sect. 11.] For, except a Priest be ordained for the work of teaching, he cannot take to himself the name of a Priest, or Bishop.

12. *Reas.* Lastly, the names, titles, and attributes of God, are hereby taken in vain, for it is impossible, in that time which is ordinarily allotted for this service, and as commonly, its usually read, that any man can with understanding and reverence, and affection, as is due, relate, and reade them all, as in the book is prescribed. God commands our words to be few, *Eccles. 5. 1, 2.* [*Ut commodius tibi caveas, à festinatione, & offensa ejus.* Trem. & Jun. *not. in locum.*] And the reason is added, because God is in heaven, and thou art in earth; he is full of Majesty, and wisdom, and thou art an infirm and sinfull creature: Vain repetitions and babblings, declare thy infidelity, in both these attributes; for either thou thinkest to be heard with the hypocrite, *Matth. 6. 7, 8.* for thy much speaking, (as Baals Priests, did *1 King. 18. 26.* call on him, from morning to noon, O Baal! hear us: So we in our Letany, We beseech thee to hear us good Lord; and Lord have mercy upon us, Christ have mercy upon us, Lord have mercy upon us, which is above thirty times reiterated; and the Lords Prayer five or six in every morning service,) or else thou doubtest of his love, in granting thy first Petitions, and so askest without faith, which is sin, *Rom. 14. 23. Heb. 11. 6. James 1. 6.* Or, lastly, thou questionest his omniscience, as if Christs words were not true, your Father knoweth what things ye have need of, before ye *Matth. 6. 8.* ask, and whatsoever ye ask the Father in my name, shall be granted, *John 14. 13, 14.* and *15. 7. and 16. 23. 1 Epist. Joh. 5. 14, 15.* unto you.

Nay, tis to be feared, there is a great deal of sin in our prayers we use, in directing our Petitions to particular persons in the sacred Trinity, excluding the other two, or not using Christ as our Mediator in them, when as we are taught, that the Unity in Trinity, and Trinity in Unity, is to be worshipped, [*Athanasius Creed, the Catholique faith is this, That we worship one God in Trinity, and Trinity in Unity, without confounding the persons, or dividing the substance.*] and Christ hath taught us, to direct our prayers unto his Father, *Mat. 6. 9.* in his Name, *Joh. 19. 23.* being moved by his Spirit thereunto: In that day, ye shall ask me nothing; verily verily I say unto you, whatsoever ye ask the Father in my name, he will give it you; hitherto have you asked nothing in my name, Ask, and you shall receive, that so your joy may be full: And so the Apostle, *Col. 3. 17.* Whatsoever ye do, in word or deed, do all in the name of our Lord Jesus Christ, giving thanks to God, and the Father by him. [*Besides, its enjoyned by this book, to reade Jewish fables, as Tobit, and humane commands, contrary to Tit. 1. 14. excluding the reading of other canonical Scripture; and reading the Psalms in the corruptest translation, omitting the titles, and some words in the*

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body of the Text, adding and detraiting from the Word, which is every where forbidden, as Psal. 9. 16. & 92. 4. contrary to Gods prescript, Prov. 30. 6. Deut. 12. 32.] To close up all, if then this book be made no better then an Idoll by many, whereby the vulgar are lull'd asleep in ignorance and superstition, in security, and lukewarmnesse; if thereby Gods ordinance be hindred, justled out, or at least shortned, neglected, and his Word made of none effect by this tradition, if it be burdensome and injurious to the painfull Ministers of Christ, and hath many unprofitable, superstitious, and scandalous ceremonies in it, (which hath occasioned much mischief, as in hindring the Ministers from the due execution of their office, in being a meanes to raise persecution against them, whereby they have been dispossessed of their livelihoods, and liberties; also being an offence to the godly, both at home and abroad, and a stumbling block to the Papiests, hardening them in their Idolatry and impenitency) if it hath hindred the spirituall worship of God, in most parts of its service, and caused the Ministers to neglect the gift of prayer, and the stirring up those gifts are in them, and the executing the speciall duty of prayer imposed on them: if thereby the people are deprived of the praying gifts of their Ministers, where they are, or at least ought, or might be; if it hath been, now is, and for ever, is like to be, a matter of endlesse strife, [Vide the Preface to the Directory.] and contention; if it hath brought in an ignorant Mechanick ministry, and thereby hazarded both the souls of the ordainers, and ordained, and of those poor ignorant soules, that are under their charge: if lastly, Gods Word is hereby corrupted, and the reading of it neglected, and Jewish fables read in the place thereof, in Gods service, and hereby occasion is given of Gods name being taken in vain, to the abuse of his titles, and attributes, and if hereby the manner of his worship is not rightly observed, nor Word obeyed, as hath been declared, surely then, this book ought not any longer to be tolerated, but totally, and speedily to be taken away, and his spirituall worship to be set up, or else surely his judgements will fall on us for this wil-worship. As for Episcopacy, and Church-discipline, are they not both as they are now exercised, cruell, and Antichristian? cruell in their tyrannie, Antichristian in their ambition, and Prelacy? John Wickliffe (that great Champion of the Gospel, and Martyr for Christs sake) reckoned up [Fox Acts & Mon. vol. 1. p. 414. printed 1610.] the twelve disciples of Antichrist: as, 1. Popes: 2. Cardinalls: 3. Patriarchs: 4. Archbishops: 5. Bishops: 6. Archdeacons: 7. Officials: 8. Deans: 9. Monks: 10. Cannons and Prebends: 11. Friers: 12. Pardoners: this being one of the Articles exhibited to the Councell of Constance against him; nor is there any of these named in the Gospel of Christ, (unlesse it be Bishops, as they are Synonimous with Pastors, and Elders) and yet six of these we still retain, contrary to the Word, and the opinion of other Protestant Churches, for the latter Confession of the Church [Vide the harm. of Confes. printed at Cambr. 1586. In the latter Confes. of Helv. p. 344.]



of Helvetia, faith of Archbishops, Suffragans, Metropolitans, Archdeacons, &c. governours of that Hierarchy, both higher and lower, touching all these, we passe not a rush, what they have been in times past, or are now; it is sufficient for us, that for as much as concerneth Ministers, we have the doctrine of the Apostles, and therefore, knowing that those sort of Church-officers, are neither instituted of Christ, nor his Apostles, we teach that they are so far from being profitable, that they are pernicious, and hurtfull unto the Church of God: for the power thats given to the Ministers of the Church, is the same, and alike in all, and in the beginning, the Bishops, or Elders, did with a common consent and labour, govern the Church: No man lifted up himself above another, none usurped greater power, or authority over his fellow Bishops; for they remembred Christs *Mat. 20. 26.* [*Christus, hic non dehortatur, nequis Rex sit, aut magistratus fungatur, sed dehortatur, nequis inter ministros sui verbi quarat precellentiam ac potestatem.* Beza in loc.] words, he that will be chief among you, let him be your servant: Therefore they kept themselves by humility, and did mutually ayd one the other in government and preservation of the Church; notwithstanding, for order sake, some one of the Ministers, call'd the assembly together, propounded to them matters to be consulted of together, did collect and gather the votes, and sentences of the rest, and as much as in them lay, provided that there might be no confusion, as Peter did, in the first *Acts 15. 7.* Council in the Acts: who, for all that, was neither above the rest, nor had greater authority then the rest: so true is that of St. Cyprian, [*Cypr. de simpli. Cleri. Apostoli & Presbyteri non de honoribus & sessionibus, his pugnatum est, sed summa humilitate convenientes ipsam causam in pexerunt.* Aretius in *Act. Res prius in Apostolorum, & Presbyterorum conventu audita, utraq. parte disceptatur, deinde cum plebe comunicatur, a Petro & Jacobo.* Beza in loc.] the same doubtlesse were the rest of the Apostles, that Peter was, having an equal fellowship with him, both in honour and power, but the beginning hereof proceedeth from unity, to signifie to us, that there is but one Church, and St. Jerome is very [*Hierom. in Epist. ad Titum.*] bold, before (saith he) that by the instinct of the Devill, there was parts-taking in Religion, the Churches were governed by the common advice of Priests, but after that, every one thought that those whom he baptized, were his own, and not Christs; it was decreed, that one of the Priests should be chosen, and set over the rest, who should have the care of the whole Church laid upon him, and by whose means, all schismes should be removed. But this order Jerome avoucheth not to be of God; for he straightway addeth, even as the Priests knew, by the continuall custome of the Church, that they were subject to him that was set over them: So the Bishops must know, that they are above the Priest, rather by custome, then by prescript rule of Gods truth; for they should have the government of the Church in common with them, and therefore no man can forbid by any right, that we may not return to the old appointment.

pointment of God, and rather receive that, then the custome devised by men. So far that Church: yea St. Hierome is [*Hiero. in Epist. ad Evagr.*] plaine, in the old time, Churches were governed by the common consent of Preists, and at that time Bishops and Preists were all one; after, by custome of the Church, and not of the truth of the Lords Ordinance, Bishops were preferred before Preists, but yet, they must governe Churches together in common.

Now that both the prelacy, and power, which the Bishops in our daies arrogate to themselves, is not *jure Divino*, but *Antichristiano*, is manifest from the word; for the Apostle tells us, *2 Thes. 2. 7.* that the mystery of iniquity did then worke, onely he who now letteth, will let, untill he be taken out of the way, which learned Zanchy [*Nos per mysterium iniquitatis, ipsum Antichristianismum, furtim Serpentem, una cum Hæresibus ei viam sternentibus intelligamus: Jam enim fundamenta tyrannidis Antichristi jaciuntur a Diabolo sed qua adhuc clam serpunt, nullo propemodum hanc impietatem subodorante: Zanch. in Epist. ad thes.*] expounds thus: by the mystery of iniquity we understand Popery or Antichristianisme it selfe, which by stealth, creeps together with those Hæresies, which make way for the same, for even now, the foundation of Antichristian Tyranny were laid by the Devill, but yet so, as they lied, and creeped closely, no man almost smelling the impiety thereof; Now if you will know what these foundations were, godly Bullinger will tell you, they were none other, but this Ambition, and Covetousnesse, in the Clergie, and the exalting of Episcopacy, above Presbytery. For from the exaltation of Bishops, above Elders, or rather from the abuse of that custome, Antichrist had his beginning. *Bulling. Serm. 58. in Apoc.* for at the first saith he, the Apostles, and Apostolicall men, were Ministers of Churches, and governed the Church, equally, neither did one, take upon him, more preheminance then another, which thing I am able to prove by many testimonies of ancient writers, if need required. About the Councell of Nice and a little before that time, when Churches were greatly multiplied, were ordained, and customably received, Metropolitans, (instituted indeed by a laudable, but yet mans Ordinance,) viz. in every Province, or head City, was ordained a Bishop, or Pastor, which should have, as it were the oversight of the rest, and should serve for the calling of Synods, and Assemblies: Yet was it diligently provided then, that he should not be called primate, (as our Archbishops are) because no man should thinke himselfe preferd above others, in power, but in order: This was confirmed by the Nicen Councell. *Socrates lib. 5. Cap. 8. Eccles. Hist.* so far Bullinger. Now these foundations of Antichrist being laid, Boniface the first, in the raigne of Theod. Jun. [*Ehadderton in his description of the 8. Ages.*] began first, to take upon him dominion over the Churches of Affricke, but was repressed by the sixth African Councell, whereat was St. Austen. [*Bullinger*]



*linger serm. 58. in Apocal. pa. 177. English.* After that began also the Bishop of Constantinople, to challenge to himselfe supremacy, for this cause chiefly, because that was the Courtly Pallace, and Metropolis of the Empire, but he also by many Bishops was resisted: amongst whom, Leo the first, Bishop of Rome was cheife, as appears in his Epistles to the Emperour, and to divers Easterne Bishops, and this hindred his Ambition; shortly after another Bishop of the same sea, and spirit, afresh, required to have the supremacy given him, whom Pelagius, and Gregory the great, Bishop of Rome withstood, yea so eager was Gregory, that he affirmed, whosoever should usurpe the title of generall Bishop, he [*Grego. Epist. vide the harmony of confession, sect. 11. out of the english confession pag. 361. printed at Cambridge. 1586.*] was the forerunner of Antichrist; that he did give unto himselfe a presumptuous, prophane, a sacriligious, and Antichristian name, that he was also the King of pride, and Lucifer, which preferreth himselfe before his brethren; That he hath forsaken the faith, and is the vaine currior of Antichrist: St. Cyprian [*Cyprian de simplici. cler.*] saith, all the Apostles were of like power amongst themselves, and the rest were the same that Peter was, & therefore it was said indifferently to them all, feed yee, indifferently to them all, goe yee into the world, & teach yee the Gospell: For there is but one Bishopricke, and a peece thereof, is perfectly, and wholly holden, of every perticular Bishop; and St. Hierome saith, all Bishops, wheresoever they be, whether at Rome, or at Eugubium, or at Constantinople, or at Rhegium, be, of all like preheminance, & of like preisthood, [*Harmony of confessi. sect. 11. out of the english confessi. pag. 360.*] But at last, Boniface the third, Bishop of Rome, by mony obtained of Phocas the Emperour, [*Chadderton of the 6. Ages of the World, and Mr Fox his Acts and Mon. vol 1. pag. 108. By Phocas his constitution, Rome became head of all Churches, Heraclius the succeeding Emperour cut off his hands and his feet. Fox ibid.*] (who kil'd his owne Sovereigne Mauritius by a traiterous villany to aspire to the Empire Anno 613. or 607. as others,) to be called cheife or universall Bishop) and thus Antichrist was enthroned; for after that (sayth Bullinger) he was taken of most part of the Westerne Bishops [*Bullinger. in Apocal. cap. 13. ser. 58. pag. 177.*] for Apostolicall, and many matters were brought before him to determine, whereby he got the favour of many Princes, chiefly of France, by whose ayd he drove out of Italy both the Emperour of Greece, and the Kings of Lombardy, and brought Rome, and the best and most flourishing parts of Italy, under his owne subjection. Thus he that let in the Apostles time, being taken away, loe 2. Thess. 2. 7. 8. that wicked one is revealed, climbing thereto by this usurped Prelacy.

Having thus proved the originall of this Antichristian Hierarchy, please you to see the confession of the rotestant Church of France, [*Harmony of confessi.*

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*confessi. sect. 11. Art. 29. 30.* ] we beleeve that this true Church, ought to be governed by that regiment or discipline, which our Lord Jesus Christ hath established, *viz.* so, that there be in it Pastors, Elders, Deacons; and again, we believe that all true Pastors, in what place soever they be placed, have the same, and equall authority among themselves, given unto them under Jesus Christ, the only head, and the chief and alone universall Bishop: And that therefore it is not lawfull for any Church, to challenge unto it self dominion, or sovereignty over any other Church: See also the Belgique Confession in this matter, [*Harmony, ut supra, the Confession of Belgiq. Art. 30.*] The spirituall regiment which God himself hath delivered in his Word, and by which the Church ought to be ruled, and governed, are Pastors and Ministers, which preach, and rightly administer the holy Sacraments, and Elders, and Deacons, of whom the Senate of the Church may consist, that by this means true Religion may be preserved, sincere doctrine in every Place maintained, and spread abroad, that vicious and wicked men, might after a spirituall manner be rebuked and amended, (and, as it were, by the bridle of discipline) kept within compasse, that the poore in like manner, and those that be afflicted may be relieved; either with ayd or comfort, according to the severall necessity of every one: Again, [*Harmony, ut supra, Art. 31. pag. 263.*] in what place soever the Ministers of the Word of God do keep, they have all of them the same, and equall power and authority, being all of them the Ministers of Christ equally, who is the only and universall head of his Church: But leaving humane authority, I proceed to divine.

1. Reason. First Christ forbids all Prelacy and superiority, amongst his Apostles, *Matth. 20. 25, 26, 27.* and consequently amongst his Ministers, who succeeded them; it shall not be so amongst you (*viz.* to exercise dominion and authority, one over another in the Church, as its in the State) but he that will be chief among you, let him be your servant. There must be no Lording, or overruling Gods heritage, *1 Pet. 5. 2.* [*κατακυριεύοντες τῷ κληροῦ.*] much lesse over his Embassadors, *2 Cor. 5. 20.* who are all sent by one Commission, *Mat. 28. 19, 20.* in one Message *John 3. 25.* with equall power, *Acts 26. 18.* So that it was neither lawfull for Princes, to derive the power of civill Judicature, [*Harmony of Confession, sect. 11. 3. Observ.*] unto Bishops, nor for the Bishops to take it when it was offered, because our Lord hath so distinguished these two, as he hath also severed them, the one from the other, he alone is both King and Prophet of his Church, he is the universall and *1 Pet. 2. 25.* chief Bishop of our souls, whom all must hear, *Matth. 17. 5.*

2. Reason. Secondly, if Bishops were an office [*Priore loco, functiones Ecclesiasticas partim extraordinarias, & temporaneas ut Apostolos, Prophetas, Evangelistas, partim ordinarias & perpetuas, ut Pastores & Doctores commemorat.*



Beza *ndt. in loc.*] different from Elders, and Pastors, no doubt but the Scripture would have distinguished them, when it records all sorts of Church Officers, as 1 *Cor.* 12. 28. there are first Apostles, secondly, Prophets, thirdly, Teachers, after that Miracles, then gifts of healing, helps in government, diversities of tongues; heres no mention of Bishops, unlesse they will understand them by helps in government which is three degrees below Teachers, which surely the Bishops will never allow of: And so *Ephes.* 4. 11. there are Apostles, Prophets, Evangelists, Pastors and Teachers, all which Christ gave, and which indeed are sufficient, for the perfecting of the Saints, for the worke of the Ministry, for the edifying the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullnesse of Christ; now sith the word of God which is able to make the man of God perfect, thoroughly furnished unto every good worke, hath not distinguished them, but contrariwise, where the office of a Bishop is spoken of, there every perticular thing required therein, belongs to every Pastor, or Minister to observe, as appears 1 *Tim.* 3. 2. to the 8 verse. And *Titus* 1. 6. to the 10 verse, as namely to be blamelesse, The husband of one wife, having faithfull children, not accused of ryot, or unruly, not selfe willed, nor soone angry, nor given to wine, no striker, nor covetous, but a lover of hospitality, and of good men, sober, just, holy, temperate, holding fast the truth:) *Ergo* they are not different. Christs Bishops, Teachers, Pastors, are all one, though Antichrists be not.

3. *Reas.* Thirdly, the preaching Elders, we read of in the Scripture, were Bishops, thus those Elders Titus was to ordaine; in the 5 verse he enjoynes him to ordaine Elders in every City, and shewes how [*Titus* 1. 5. 6. 7. it was in the 5 *ἐπισβύτερος* and its *ἐπίσκοπος*, in the 7.] they ought to be qualified, that are to be ordained. Verse 6. if any be blamelesse, the husband of one wife, having faithfull children, not accused of riot, or unruly, and in the 7 verse he changeth the name Elders, into Bishops, giving a reason, why they must be thus qualified, in regard of the office of a Bishop or Elder, who must be blamelesse, as the steward of God, not selfewilled, not soone angry &c. And so *Acts* 20. 17. St Paul sent to Ephesus and called the Elders *πρεσβύτεροι ἐκκλησίας*, verse 17. of the Church; and these men he bids to take heede unto themselves, and to all the flocke, over which the Holy Ghost had made them Bishops, *ἐθετο ἐπισκόπους*, vers. 28. to feed the Church of God, which he hath purchased with his owne blood. Nor were there any other Church Officers at Philippi, then Bishops *Phil.* 1. 1. and Deacons: by Bishops, understanding those that ruled and taught them, by Deacons those who were the Stewards of the Churches stock. So Beza expounds it. [*Episcoporum*

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porum nomine, eos qui verbo & gubernatione praeerant, diaconorum, eos qui Ecclesia erarii essent economi intelligit. Beza in locum.] it; and indeed promiscuously in Scripture are these two names oft taken, hereby shewing, that they both signified the same persons; nor doth the Word of God declare to us any other ordinary officers in the Church, then Bishops and Deacons, which are sometimes called Pastors, Teachers, Elders, Ministers, Stewards, Embassadors, Doctors, of these two alone, the duty is prescribed; and because they were one, therefore the duty of an Elder, or Teacher, is no where prescribed, but under the office of a Bishop; Nor did the first Primitive Christians know any difference between them; indeed, I finde in the third Epist. of St. John, who was the longest liver of the Apostles, that he therein blames Diotrephes, for loving to have the preheminance, 3 Epist. Joh. vers. 8. [*Ambitio & avaritia, dua pessima pestes, praesertim in eis qui aliquod Ecclesiasticum munus sustinent, in persona Diotrophis damnantur.* Beza not. in loc.] he was the first upstart Prelate we reade of, whom he there sharply rebukes, and threatens to punish for his prating malicious tongue, and for his ambitious and uncharitable deeds, and for his covetous and vain-glorious heart.

4. *Reas.* Fourthly, we read of many: *Phil.* 1. 1. *Acts* 20. 17. 28. and 14. 23. *Tit.* 1. 5. 7. Bishops together belonging to one Church, but never of many Churches, much lesse of all the Churches in a large Shiere, or two, belonging to one Bishop in the Scripture: *Ergo*, it was not from the Spirit of Christ, but of Antichrist, that first ordained Prelacy and Episcopacy, as its now exercised in most parts of the Christian world: For tis not without an Emphasis, that which Saint Paul gives in charge to Titus, to place Presbyters or Bishops, in Greek, *κατα πόλιν*, which Beza, and Erasmus render, *Oppidatim*, in every town, where might be a convenient assembly, and these also in every town are *πρεσβυτέρους*, in the plurall number. So far was it from having oneman in a Province, or Countrey; yea, St. Paul commands the Elders of Ephesus, to take heed to themselves, and to all the flock, [*πᾶσι τῷ ποιμνίῳ.*] not flocks, neither in the duall, nor plurall number; this was one speciall difference, between the Apostles and other Bishops, that they had care over all other Churches of Christ, throughout the world, 2 *Cor.* 11. 28. as St. Paul confesseth; and Zanchy well notes, [*Apostolus non certis sedibus & locis obligaretur, sed ubiq; locorum auctoritatem plantandi Ecclesias haberet.* Zan. in *Exp. Ep. ad Eph.* c. 1.] that the Apostles were not tied to any place, but every where had authority to plant Churches, as is plainly manifest in the Acts of the Apostles; but Bishops were tyed to some flock, or some particular Congregation.

5. *Reas.* Fifthly, there were no greater ordinary Church-officers or Rulers, then those Elders who did labour in the Word and Doctrine, who were therefore accounted worthy of double honour, 1 *Tim.* 5. 17. as St. Paul commands Timothy to see performed; and therefore, either these were Bishops, or at least they could not be exalted above them, nor were they in the Apostles times, but after-



ward one of the Elders, (for the preservation of unity, and to avoid schism) by way of excellency, was called Bishop, for order sake, yet for many yeers he did no act of power, but with the consent of Presbytery, and also with consent, and in the presence of the people, [Euseb. *Eccles. Hist. lib. 6. cap. 35. Cyprian. lib. 3. Epist. 10. & lib. 1. Epist. 3. Causab. advers. Baron. exerc. 15. Numb. 28.*] For till Dionysius, Bishop of Rome, rashly and presumptuously invented the Hierarchy of Angels, intruding himself into those things he knew not, vainly puffed up with his fleshly mind; the Church knew no distinction of Parishes, for two hundred yeers space; for it was he (they say) distinguished and made division of parish Churches, [Chaddertons *ages of the world.*] and Diocesses, *circa Annum 277.* and then shortly after came Gaius, *circa An. 295.* and he distinguished the degrees of orders, to Priesthood in the Church, [Chadderton, *ut supra.*] Now, if before there were no particular parishes, nor distinction of Ministers, what power could the Bishops have over their fellows, [Fox *Alls and Mon. in the second Persecution. Par in parem non habet imperium.*] equals, or what power to visit other Churches, and execute jurisdiction over those, were not? Christ willeth, saith Mr. Fox, [Fox *Alls & Mon. 1 vol pag. 6. printed 1610.*] all worldly States to be subject under their superiour Rulers, and Magistrates, in whose regiment is dominion and subjection: And which are not in the regiment of Christs spirituall Kingdom. We read oft in the degrees of old Councils, that there was an equall degree of [*τὰ ἴσα πρεσβυτέρων καὶ ἐπισκόπων*] *ex Concil. Constant. 2. cap. 36.*] thrones, and of honour amongst Priests, and Ministers. That all Bishops were of like merit, [Fox, *ut supra, pag. 8.*] and of like honour, and all successors together of the Apostles, *ἰσοτάτους*, [Dion. *Arcop. in Mr. Fox.*] *ἰσιστάτους* of equall order, and of like honour amongst themselves.

*6. Reas.* Sixthly, the keys of the kingdom of heaven were equally given to all the Apostles, *Joh. 20. 22, 23.* and from them conveyed to all Ministers successively, equally, and so to every Church, and Congregation; so that where two or three are gathered together in Christs name of these Ministers, Christ is in the midst of them, and whatsoever they shall bind or loose on earth, shall be bound or loosed in heaven, *Matth. 18. 17, 18, 19, 20.* and therefore the jurisdiction which our Bishops challenge herein, is fraudulent and injurious: and the reason thereof is, because the government of the Church was of old, and is still committed to the Elders, *Heb. 13. 17.* and *1 Tim. 5. 17.* and how shall, or how can they govern without this power? Surely Christ never severed the key of order, from the key of jurisdiction, but alwayes joyned them together, when he gave them: as the Evangelists witness, *Mat. 16. 19.* and *Joh. 20. 22, 23.* Indeed the lawyers amongst the Jewes, *Luke 11. 52.* took away the key of Knowledge from the common people, and so have the Prelates the key of jurisdiction from the Elders: and doubtlesse there is a way belongs to both, in that they sever those

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things, which God hath joyned together. [*Ille autem potestas dominus est omnis  
bus ministris. Camer. Promulgatio enim remissionis peccatorum per fidem in Christum,  
& ira Dei, declaratio retinendis in credulorum peccatis summa est Evangelica predi-  
cationis. Beza in Jo. 20.*] But this is a sin proper to Antichrist, who grants to Chan-  
cellours, Commissaries, Officials, the key of jurisdiction, who never had the key of  
orders, and sacrilegiously take away the key of jurisdiction, (for to maintain their  
Prelacy and covetousnesse,) from those Ministers, who are equally Ministers with  
them; the confession of our Church is plain, though the practice be contrary [*Har-  
mony of Conf. sect. 1. out of the English Conf. Art. 7.*] and ill; seeing one manner of  
word is given to all, and one only key belongeth to all; we say that there is but on-  
ly one power of all Ministers, as concerning opening and shutting; as touching the  
Bishop of Rome, for all his flattering Parasites sing this in his ears, To thee will I  
give the keyes of the kingdome of heaven, (as though these keyes were fit for him  
alone, and for no body else) Except he go so to work, as mens consciences may  
be made pliant, and subdued to the Word of God, we deny that he doth either  
open, or shut, or hath the keys at all, and although he taught and instructed the  
people (as would God he might once truly do, and perswade himself it were at  
least any piece of his duty) yet we think his key to be never a whit better, or of  
greater force then other mens; for who hath severed him from the rest? Who  
hath taught him more cunningly to open, or better to absolve then his brethren?  
all which may most justly be retorted on the Bishops. For, seeing one manner of  
word is given to all Ministers, by God, and one only key belongeth to all, we  
conclude therefore, that there is but one only power, belonging to all ministers: as  
concerning opening and shutting, and as touching all Diocesan Bishops, although  
their flattering Chancelors, Officials, Registers, Civilians sing this in their ears,  
that the keys of ordination, and jurisdiction belong alone to them, (as being fit  
alone for them, and for none else) except they go so to work, as mens consciences  
may be made pliant, and be subdued to the Word of God, we deny that they do  
either open, or shut, or have the keys at all, and although they taught and instructed  
the people, (as would God they would once truly do, and perswade themselves it  
were at the least any piece of their duty) yet we think their key to be never  
a whit better, or of greater force then other mens, for who hath severed them  
from the rest? or who hath taught them more cunningly to open or better to  
absolve then their brethren? surely not God, nor Christ, and if not, who then?

7. *Reas.* Seventhly, the Elders were to be ordained by the imposition of the  
hands of the Presbytery, *1 Tim. 4. 14.* for that gift was conferred on Timothy,  
by their laying on of hands: so Barnabas and Saul, (though Apostles) were se-  
parated unto the work whereunto the Holy Ghost called them, by the Elders,  
fasting and praying, and laying their hands on them, and after sending them away,  
*Acts 13. 2, 3.* and Timothy is commanded to lay hands suddenly on none,



2 Tim. 5. 22. [*No temere quosvis ad Ecclesiasticam ullam functionem admittite quantum videlicet in te est. Cambr. Nullius hac in re stultitia, aut minus recto affectui favens alienam culpam in te derivato: si quid à collegiis perperam fiat tuam conscientiam puram servato. Beza not. in Tim. 5.*] and though other more licentious, or covetous Elders, should by their laying on of hands, consecrate unworthy and unlearned men, unto the Ministry, without his consent, yet must not he be partaker of other mens sins, viz. neither of the persons, who being unworthy are ordained, nor of these unwise Elders, who for feare, favour or profit, ordain such men; which plainly shews, that even the power of ordination (which is the chief thing our Bishops challenge to themselves) was as well in the rest of the Elders, as in Timothy, though they might use it unlawfully: A Priest, and a Bishop, saith the Church of Wirtemberg, are all one, [*Harmony of Confes. sect. 11. out of the Confes. of Wirtemberg.*] And whereas its objected, that Timothy and Titus were Bishops of Ephesus and Crete, as in the postscripts appears to their Epistles, and that they were commanded by Saint Paul, to ordain Elders; and therefore that this power belongs only to the Bishops, I answer: First, they were both Evangelists, as appears, 2 Tim. 4. 5. and Tit. 3. 12. and so as Evangelists, not Elders, or ordinary Bishops, were not tied to any certain Church, but to attend and follow the Apostles, finishing their work, in planting and watering Churches where they came, being left in those places, to execute what was left undone by the Apostles: Secondly, though they were, or might be chief in setting things in order in the Church, both in ordination, and jurisdiction; yet did they not perform these, but with the consent of the Presbyters, as appears in Timothies laying on of hands with other Elders, 1 Tim 5. 22. and in that other Elders might ordain without him, otherwise he could not abstain from their sin. I will conclude this point with the Observator upon the confession of Ausburg, [*Harmon. of Confes. printed at Cambr. 1586. sect. 11. out of the Confes. of Ausburg.*] There are three kinds of Bishops may be reckoned up: First, Apostolicall, which is indeed the Apostles Bishops, and is common to all persons and Ministers of the Word: The second is Ecclesiasticall, and is a Bishop in order, not in degree, which came in by an old invention of mans appointment, and not of Gods ordinance: The third is Satanicall, Tyrannicall, Antichristian, whereby at first, Diocesses, after Provinces; and at last, the whole Church, was under the power and jurisdiction of one Bishop, which as yet flourisheth in the Romane, false named Church, which we detest, as a most certain pestilence of the Christian Church; and yet this is the discipline, with *vi, & armis*, must be maintained as *Jure Divino*, which plainly appears, to be Antichristian, if not diabolicall; their cruelty in practice that use it, and impiety in doctrine, will plainly declare the same, viz. That they are farre from observing the spiritual, regiment, which God hath delivered in his Word, and therefore justly hath God

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powred out the viall of his wrath, as was foreprophefied *Apoc. 16. 10.* on the feat of the beaft, which is this Epifcopall and Prelaticall power of the Clergie. [Cottons expofition of the 7. vialls.] whereby the Beaft came to be enthroned in his feat, and continueth there ftill fitting, fo that now their power and authority is ecclipted; their monarchicall government daikned, *Revel. 16. 10. 11.* [Quinti Angeli Historia, duabz plagis Regnum, Bestia affligentis, foris tenebras, intus ulceribus doloribusq; graviffimis, in univerfo Regno, quibus malorum confcientiam afficeret & obfirmationem per vicaciffimam idololatriam caftigaret, unde perturbatio orta eft furibunda, ex perturbatione indignatio, infaniaq; avariæ in Deum frendens, & in feipfam injuria efficiens. Junius in locum.] and they are mad with rage againft themfelves, in that they fuffered the Puritans at all to live, or made any pacification with the Scots, or called a Parliament, and becaufe of the paines they fuffer, both in their honours, goods and perfons, they blafpheme the name of God, writing, and fpeaking againft the knowne truth, and hardning themfelves in wickedneffe, for the maintenance of their former honours, and renews, they have not repented of their fins, formerly committed, to give God the glory, by an open and humble confeffion thereof: for although their doings both in the high Commiffion, Starchamber, and other inferior Courts, Conclaves and Confiftaries openly proclaime their cruelty, by molefting, filencing, fufpending, yea and depriving as much as in them lay moft of the godly Minifters of the Kindome (fuch as allowed not their fuperftitious and humane inventions, and ungodly ceremonies) expofing them to their fury making them the fpectacle of their indignation, and accounting them as the off-fcouring of all things, adjudging them as enemies to the State, difturbors of the Church, fchifmaticall Teachers, men unworthy to live, (who indeed then were holy, and religious men, fuch as of whom the ungratefull world was not worthy) yet have they not recanted of this their malice, and hypocrifie, covetoufneffe, or vaine-glory: Therefore as Chrift fayth of the Pharifies, Scribes, and Doctors of the Law in his time, who fpoke againft, and perfecuted the knowne truth, fo may I of thefe men who have perfecuted his members; and alfo of thofe who are perfecuted by them; Blessed are ye when thefe men hate you, and feperate you from their company, and excommunicate you, reproaching you, and calling out your name as evil, for the fonne of Mans fake: *Luke 6. 22.* [Hec autem fententia piis omnibus, præcipue vero electis Chrifti miniftris maximam confolationem adferre folet. Camerar.] rejoyce ye and leap: for joy, for your reward is great in heaven. But unto thofe Bifhops and Prelates of the Antichriftian Hierarchy (who loved the higheft place in the Synagogues, and to be called of men Rabbi, Rabbi, or *Luke 22. 25.* [Benefactores, pastores non ad dominandum, fed ad ferviendum vocati sunt. Bez. in. loc. Quoties auditus de Regno.]



*Regno Calorum quod neq[ue] spirituale est, nec minus differt a Regno mundi, quam terra differt à Cælo, nolite vobis fingere calom[en] speciem verum qualem videtis in Regno terrenis. Camer. ]* *tu* gracious Lords, who enjoyed temporall Lordships and usurped Dominions over their brethrens consciences, and meanes, who declared their pride like Sodom; *Esay* 3. 9. and with the Peacocke the embleme of it, must have their silken traines carried after them, imitating here in that Son of perdition, that man of sin (who cares onely for great revenues, and multiplying dignities, though got by murder, and cruelty, fraud, and hypocrisie,) who have devoured the peoples goods, and nothing cared for their soules, starving them by their seldome preaching, and lesse caring for the flocke, who kept their brethren as slaves, or at least their hirclings, who followed Antichrists Lawes, Constitutions, Decrees, and injunctions, for the most part, flat contrary to Christs Doctrine, and Word (as I will instance in some few perticulars.) Consider how opposite they are to Gods Word in their inventions, and practise: For besides their bowing downe to Altars, erecting of Images in Churches, bowing at the verball name of Jesus, crosing in baptisme, and dedicating the infant to the service of Christ by that signe, and other superstitions before mentioned, flat contrary to Gods word, *Deut.* 5. 8. and *Numb.* 15. 39. 40. by reason whereof the two first Commandements are broke, first in the third commandement, God requires not to take his name in vaine, but to swear in judgement, justice and truth, *Jer.* 4. 2. [*Judicium discretionis ex parte jurantis, ut neque sit falsum, neque illicitum, quod per juramentum confirmatur, & iustitia per quam confirmat quod litum est: iudicio vero caret juramentum incantum; veritate autem juramentum mendax, iustitia autem juramentum iniquum sive illicitum.* Aquin. 2. 2. q. 89. Ar. 3. 6.] but these give and allow of generall oaths *ex officio*, wherein the party knows not what he swears to, and which cannot possible sometimes be kept, without great sinne, and danger: that impossible oath of Churchwardens and Sidenen: also the blind oaths of Canonickall obedience, to Ordinaries and to the observation of the popish statutes of the Universities, and for the maintenance of their pride, superstition, and ceremonies, and in all, or most of which, the name and honour of God is prophaned, polluted, mens consciences burdened, and a great deal of sin committed, and for here wants judgement, truth, and righteousness, which are the three proper ingredients for this physike.

Secondly, God commands us to keepe holy the Sabbath Day, Commandement the 4. [*Flaym, Fockington, Briernood contra Byfield, Dr Prudenx in lett. de Sab.*] They say there is no Sabbath, and therefore tolerate playing, dancing, sporting, fighting, and finding their owne recreations on that day, which is opposite to his word, *Exod* 38. 13. thou shalt not doe thine owne

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wayes, nor find thine own pleasures, nor speak thine own words, but these Arminian Prelates, made this command of God which is guarded of either side with three other commands, to be void, and of none effect; but only of humane constitution, and not from any obligation of the Word, or Gods command.

Thirdly, Gods requires or commands us, to hearken unto, and obey his Word only, both in doctrine, *Isai. 1. 20.* and discipline, for this is able thoroughly to furnish the man of God, and *2 Tim. 3. 17.* to make him perfect to every good work; they say, we must follow and obey the Cannons, Injunctions, and Traditions of the Fathers, and of the Church, or rather of the Synod, of these Bishops, Prelates; yea, they punish the violation, and speaking against these, with far greater punishment then they do the violation and speaking against the commands of God, as appears in their 3, 4, 6, 7, 8, 9, 10, 11, 12. Eccles. Cannons, agreed in the Synode of London, 1603. where excommunication, which is the severest censure of the Church, is the least punishment, on the breach of either of them; yea, and that in most of them, *ipso facto*, and no restitution from this censure, but from their Pope, the Archbishop, being herein plainly Antichristian: For, but to speak against any of their humane traditions, vain ceremonies, as being either wicked, or superstitious, or such as godly men may not with a good conscience use; this is excommunication, *ipso facto*, when so, let a man curse, or swear, abstain from his service, prophane his Sabbath, be drunk, lie, or commit fornication, &c. If he will pay his mulct in Court, or compound secretly with the Chancellor, Archdeacon, Register; yet, sometimes, if but with the Paritor, his offence is presently remitted; and for many of these, never called in question; but if he be absolved, his fine being paid, presently he hath his pardon, or indulgence, although his own Minister be offended, and the whole Congregation scandalized, and yet having his *Quietus est*, from the Court, or Letters of dismission, he must be received to the communion, *nihil obstante*.

Fourthly, Christ tells us, the labourer is worthy of his hire, *Mat. 10. 10.* and tis St. Pauls command to all Christians, *Gal. 6. 6.* Let him that is taught in the Word, communicate to him that teacheth him in every good thing; nay, tis Gods own ordination, *1 Cor. 9. 13, 14.* that they which preach the Gospel, should live of the Gospel, as they that wait on the Altar were partakers of the Altar: Also that they are worthy of double honour especially, *1 Tim. 5. 17.* [honour double, of reverence, of maintenance.] who labour in the Word and doctrine: For, thou shalt not muzzle the mouth of the Ox that treadeth out the corn; but these frustrate all these commands of God by their words, and doings; for they say, ten, or twenty pounds stipend, is sufficient by the year, for a Curate, the lesser and privie tithes belong only to the Vicar; tis for a sacrilegious Bishop, or Lay-Gentleman, for a prelaticall Prebendary, or Monkish Dean and Chapter to have the greater tithes; for perhaps, preaching once a year at a Cathedral, or over-seeing



a Curate read prayers, and getting a Sermon to be preached once a moneth, and for this or the like only service, I have known those have had six hundred, eight hundred, nay, thousands of pounds yearly: The Bishop of Winchester, as I am informed by honest men, hath had five or six thousand pounds yearly income, seven yeers together, and yet never did preach one Sermon in his Cathedrall. But this sacriledge, and ungodly deeds of Prelates, and double beneficed men, might not be spoken against; none of the inferiour Clergie might move their tongues against them, on perill of suspension, [*As of old the Prelates against the Lollards, Wicklivists, Lutherans: So now of late, against the Puritans, Nonconformists, Calvinists, as they stiled them, when they vented their spleen and malice.*] deprivation, excommunication, losse of liberty, members, and sometimes life it self.

Fifthly, St. Paul commands, that a man, *1 Cor. 14. 11, 12, 13, 14, 15.* speak, and sing, *Col. 3. 16.* and *Epist. 5. 19.* in the Church, that all may understand, what is spoken or sung: For, if I (saith he) know not the meaning of the voyce, I shall be to him that speaketh, a Barbarian, and so he to me; for as we must pray with the Spirit, and understanding, so we must speak, and sing with the Spirit, and understanding; we must teach and admonish one another in Psalmes and Hymnes, otherwise, though thou speak, and sing well, yet thy brother is not edified; therefore the Apostle would rather speak five words with his understanding, to teach others, then ten thousand words in an unknown tongue: but our Bishops, and Prelates, are of a contrary opinion and practice; who have their psalmes, confessions; yea, prayers sung out with such theatricall musick, and voyces, as sackbuts, organs, cornets, &c. That the ignorant, and vulgar sort of people perceive nought but a noyse, understand not a word, no, not so much as Amen, tis so tossed and quavered up and down, with the warbling tongue, and frisking of the ayr; so that should a Turk, or unbeliever, come into the Church, they might well say they are mad, *1 Cor. 14. 23.* For, instead of teaching, and admonishing one another hereby, they corrupt and defile one another; The [*Cornel. Agrip. in lib. de vanitat. scient. cap. 37. circa finem.*] zealous Frier complained of it long since, that such liberty was used in Cathedralls, that prophane and obscene sonnets were played on the organs, equally, in the midst, with divine service, and those pious duties, and holy prayers, even that one not excepted, which Christ commanded to say, not sing forth, are sung forth, not with humane, but rather belluine noyses, made with lascivious musick, and great cost, not for the better understanding of the hearer, nor for the greater elevation of the minde to Godward, but rather to provoke to uncleannesse, and to stir up lust, whilst the Choristers neigh forth the treble, others roar aloud the tenor, others bawl forth the counter-tenor, others bellow forth the mean, and others groan out the basse; and so they cause indeed, a great noyse to be heard, but nothing of the matter, which

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is sung, is understood, no, not so much as the words: but the power of judgement, is taken away together, both from the ear and mind; and indeed, [*Cum mihi accidit, ut me amplius cantus quam res qua canitur movet, poenalter me peccare confiteor, & tunc malle non audire cantantem.* Aug. Confes.] Austen confesseth, (who was no hater of Church-musick) when the melody of the musick moveth me more then the matter sung, I confesse my self to have grossly sinned, and then my singing offends me; which is alwayes in our Cathedralls, where men unskillfull in the art of musick, cannot understand what is sung; and therefore come often, more to be delighted with the melody of the musick, and voyces, then with the divine matter of the Psalms and Hymnes: Aquinas therefore calls it Judaizing, which is, [*In veteri testamento, instrumenta corporalia aliquid figurabant: sed nunc uti, Judaizare videatur; preterea tunc, populi duri erant, & carnales, unde erant per ejusmodi instrumenta provocandus: sed nunc non est eadem ratio, nam musica instrumenta magis movent ad delectationem, quam per ea formetur interius bona dispositio.* Aquin. Sum. 3. par. q. 91.] not lawfull under the Gospel, nay, in truth, musickall instruments, they allure rather to carnall, then spirituall delight, instructing more the ear, then the heart, and delighting the flesh, rather then the spirit; yea, there is this sin more in it, that many tradesmen, and ignorant persons are made Ministers, and Deacons, only to sing, that they may be capable of Vicars Choralls places, which is quite opposite to Gods Word: our Bishops herein, laying hands on the unworthy, 1 Tim. 5. 22. and partaking with them in their sins, Tit. 1. 6, 7. making those Pastors, or at least Deacons, who have no Acts 20. 28. flock to oversee, nor Acts 6. 2, 3. tables to serve. But this invention came from Satan, and by the man of sin, into the Church, who instituted the Masse, which cannot be well performed, without these inferiour officers; for when Leo the ninth, degraded, [*Chaddertons ages in tempore Leon. 9*] a sub-Deacon for singing out of tune, or at least not singing the Epistle in the Romish tune, the Archbishop departed from the Altar, and said, he could not proceed in his masse, without his subdeacon, and so the Pope was faine to restore him again to his former degree: And how our Cathedralls can stand without these I know not: What a simoniacall intrusion this is into the Ministry, every godly man-seeth, that such so ordained, they are Antichrists, not Christs Ministers, all whom he commands to baptize, and to preach, and to feed the flock, Mat. 28. 20. which, how well able these are to do, let the world judge: if Peter, adjudged it justly, a horrible crime in Simon, Acts 8. 20. to offer money to obtain this gift, how haynous it is for both the ordainers, and ordained, the one to give, the other to receive this gift, only for to get money? singing will not serve the turn at the day of judgement, Satan may say to these, as he did sometimes to the seven sons of Sceva, Acts 19. 15. Christs Apostles and Pastors I know, his Evangelists and Deacons, but who are ye? who made you Ministers, Deacons, will Christ surely ask? and then they



maist needs answer their voyce, their profit, or the like, made them give the Bishops their fees, and they entertained them afterward in their quires; for they cannot say it was Gods call, or the motion of his Spirit, who sets none a work, but furnisheth them with gifts, and rather then they shall want, will work a miracle, *Acts 2. 4.* But Aquinas, [*Consuetudo valde est reprehensibilis, ut in diaconatus ordine constitutus, modulationi vocis inserviunt: quos ad predicationis officium & studium Elemosynarum vacare congruebant.* Aqu. Sum. 3. par. q. 91.] long since, our of St. Jerome, sharply censures such: yea, learned Zanchy, [*Zanc. in Epist. ad Eph. cap. 5. 19.*] tells us, that those songs which are studied, (as all prick-song is) in the singing, to withdraw the singers minde, or else so warbled forth, as to hinder the auditor from understanding it, whereby either of their devotions is slackned, is naught, and to be left as sinfull; therefore did holy Athanasius (who was the mirror of faith in his age) altogether, and that justly, condemn musick in Churches, well knowing that God looks for our making of melody in our hearts, our singing with grace in our hearts, making melody to the Lord, *Col. 3. 16.* [*Non vox, sed votum, non musica, &c.*] And yet alas, these lazy Songsters devour, too much of the Ministers holy things, having many of them, more means for the prophaning of Gods Word, and using it irreverently, without understanding, then many godly and painfull Ministers have, for preaching sincerely the same; and yet this is the only, or at least the greatest care of Cannons Residents at Cathedralls; these are the flock they oversee, the succentor being one chief dignity in those Churches, and the Dean and Chapter their Bishops or overseers to look that they be present, and sing lustily in the quire, *secundum usum Sarum*, of Bangor, so purely Antichristian is our Church in this thing.

Sixthly, Gods requires of all his Ministers, that which St. Paul did of Timothy, *2 Tim. 4. 2.* to preach the Word, to be instant in season, and out of season, to reprove, rebuke, exhort, with all long-suffering, and doctrine; and this charge is given him in the presence of God, and of the Lord Jesus Christ, as he will answer it at the judgement-seat in the last day, and as he hopes to enjoy heaven; for he well knew, there was a heaveie wo belonging to them, if they preacht not the Gospel, for such a necessity is laid on all Pastors *1 Cor. 9. 16.* and *Ezek. 34. 2.* and *cap. 3. 20.* in their office, to take heed to themselves, and to all the flock over which the Holy Ghost hath made them Bishops, *Acts 20. 28.* to feed the Church of God, which he hath purchased with his own blood: *Verbis & Exemplis*, viz. with the sincere milk of the Word, that they may grow thereby, *1 Pet. 2. 2.* in publike speaking, as the Oracles of God, *1 Pet. 4. 11.* and in their lives, following St. Pauls example, who, though he had the care of all the Churches coming on him daily, *2 Cor. 11. 28.* yet when he resided at Ephesus, he kept nothing from them that was profitable, but shewed it them, and taught them, both publicly, and also privately, from house *Acts 20. 20.* to house, and therefore commanded those

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those Bishops or Elders he left there behind him, when he departed, to [*Non ad otium vocavit, sed ad vigilantiam, quod esse Episcopum, ne putes dignitatis & honoris esse titulum, falleris, laboris est nota, inspector debet esse, & lustrare passim, qua parte laboret grex, qua sit medicina illi occurrendum. Aretius com. in Act. Apost.*] watch, and remember, that for three yeeres space he ceased not to warn every one, night and day with teares, and yet he covered no mans silver nor gold, or apparell, but shewed them all things, *Acts 20. 31. to the 35.* wherein they ought to follow him in his example; but alas, how far is our discipline from these divine injunctions? For many of our Bishops and Prelaticall Clergie, and Bigamous Priests, preach very seldome, if at all; for having many Cures, most of them, and dignities in Cathedralls, they either reside at your Majesties Court, ambitiously gaping for honour and preferment, or at least attend on their Cathedrall devotions overseeing the quire, and the letting forth of their Mannors and Parsonages impropriated: the best of them, reside but now and then on their livings, nor is it possible that they can do otherwise; for besides, that its contrary to their order (who were before regular Monks, but are now secular Cannons, tied to some residence, and service on their Cathedralls, as their very name Cannon residents implies) they cannot be in divers places on one Sunday, and so one of their flocks must want food, and looking too that week; O, but they have their Curates, it may be answered, tis true indeed, they have their hirelings, (the greater pity) who as Christ saith, *Joh. 10. 12.* seeing the Wolfe coming, leaveth the sheep, and flieth, and the Wolf catcheth them, and scattereth the sheep; nor can there be much fault found with the Curate, for Christ tells us, an hireling will flie, because *Joh. 10. 13.* [*Verum quia illi ad mercedem respiciunt, illiusq; respectu omnia faciunt, etiam negligentius laborat, aut sedulius, pro ratione mercedis. Aret. Com. in Eva. 70.*] he is an hireling, and careth not for the sheep, tis the stipend and wages he looketh for, as well as his Master; nor can he well, if he would care for the flock, when his stipend will scarce afford him food and cloathing, and so want means to provide for books, and attendants besitting his calling; his Master devoures the wooll and the flesh, leaving him only the locks and pickings of the bones, just like Ezekiels, *Ezek. 34. 3, 4.* shepherds, who ate the fat, and clothed themselves with the wooll, and killed them that are fed, but feed not the flock, by strengthening the diseased, healing the sick, binding up the broken, reducing the strayer, seeking the lost sheep, but with force and cruelty ruled them; great and grievous are the woes threatned against false and foolish teachers in the Word, by the Prophet Isaiah, they are called blind watch-men, because of their ignorance, dumb dogs in respect of their *Isaiah 56. 10, 11, 12.* [*Alii ignavia laborant, alii ignorantia excantant: avaritia alii assuant, alii perantur luxu. Trem. & Jun. not. in loc.*] negligence, sloth, and voluptuousnesse, greedy dogs, in regard of their insatiable covetousnesse and cruelty, and gluttony, where our Prelates are painted out in



their right colours, and the beast of the feild call'd to devoure them; by the Prophet *Jeremie*, *Jer.* 23. 12. 13. 17. 21. 25. they are call'd destroying Pastors, seducing Prophets, teaching lies, strengthening the hands of evill doers that none of the people returne from their wickednesse, God hates such, as bad, as he did the people of Sodom, and Gomorrah, and therefore will feed them with wormewood and make them drinke the water of gall. By the Prophet *Zachary*, *Zach.* 11. 17. they are call'd idle shepards, who leave the flocke, the sword shall be on such an ones arme, and upon his right eye, his arme shall be cleane dried up, and his right eye shall be utterly darkned, our Saviour calls them *Mat.* 7. 15. ravenous wolves in sheepes clothing, false Prophets, theefs *John* 10. 1. and robbers, and St. Paule calls them *Rom.* 16. 17. Authors of divisions, offences, false Apostles, deceitful workers, transforming 2 *Cor.* 11. 13. themselves into the Apostles of Christ, doggs, *Phil.* 3. 2. evill workers, men departed from the faith, giving heed to seducing spirits 1 *Tim.* 4. 1. 2. 3. and 2 *Tim.* 3. 2. 4. 5. 8. and doctrines of Devils, speaking lies in hypocrisie, having their conscience seared with an hot iron, forbidding to marry, and abstaining from meats, for they shall be lovers of themselves, Covetous, Boasters, Proud, Blasphemers, Disobedient to parents, unthankful, unholy, without naturall affection, trouble-breakers, false accusers, incontinent, fierce, despisers of those that are good, traytors, heady high-minded, lovers of pleasures more then lovers of God, having a forme of godlynesse onely, denying the power thereof, being men of corrupt minds, reprobates concerning the faith, for they resist the truth: in St. Peters phrase they are plainly call'd false Teachers, who shall privily bring in damnable 2 *Pet.* 2. 1. Hæresies, even denying the Lord that bought them, and bringing on themselves swift destruction; for woe be unto them saith St. Jude, they have *Jude* 11. 12, 13. [*In his duobus locis graphica est eorundem pictura in quibus diversis similitudinibus eorum diversa vitia palam manifestantur. Bezz. not. in loc.*] gone in the way of Cain and ran greedily after the error of Balaam for reward, and perished in the gain saying of Chorah; spots they are in your feast of charity, feeding themselves without feare, clouds without water, carried about with winds, trees without fruit, withered, twice dead, plucked up by the roote, raging waves, of the sea, foaming out their owne shame, wandering stars, to whom is reserved the blacknesse of darknesse for ever. Now whether many of these crimes which the word of God doth tax in false Teachers, and periphraes, and signes, which the Holy Ghost hath given to know these corrupt Pastors by, may not, and doth not justly belong to the greatest part of our Prelaticall Clergie, let God, their owne consciences and the world judge, when they consider their seldome preaching, their ambitious aspiring, their covetous desiring, their proud boasting,

boasting, their great despising of those that were good. In a word, their negligent caring for the conversion, and feeding of soules, and their fervent desire and zealous endeavour for the getting these earthly things: *Viz.* the pleasures, profits, honours, of this world, all of them, for the most part, seeke themselves, and not the things that be Jesus Christs. But as St. Paul told the Philippians, *Phil.* 3. 19. with teares, so doe I (surely with greife) say, they have been enemies to the Crosse of Jesus Christ, and are at this day the greatest enemies the Church of God hath, whose end is destruction, [*In nostris propriis bonis forte ferri poterat aliqua negligentia, sed quid in Dei ecclesia excusabit oscitantiam. Aretius in Acts 20. 28.*] whose God is their belly, & whose glory is their shame, who minde earthly things, for such seducing spirits hath bewitched them, that they speake lies in hypocrisie; & their conscience being seared, they have not considered of those greivous miseries, they, by their [*Nusquam crudeliores piorum hostes, quam qui versantur intra ipsum ecclesia sacrarium, sed Deus vidit, & suo tempore requireret: Camer. Nulli asperiores, vel diligentiores, vel audaciores sunt ecclesia hostes, quam qui se vocant ejus Architectos. Beza in Act.*] meanes have brought on these Kingdomes, nor yet feare the woes, and judgements that are now falling on their owne heads. For they joyne *Revel.* 16. 14. with those uncleane spirits that came out of the mouth of the Dragon for gathering the world together to fight against the Almighty.

Seventhly, God saith, every creature of God is good, *1 Tim.* 4. 4. and nothing to be refused, if it be received with thanksgiving: and that *Heb.* 13. 4. Marriage is honorable amongst all, yet these to witnesse, they are the men before spoken of by the Apostle, they forbid to marry at 4 seasons in the yeare: without a licence, from them at a deare rate, sixteene shillings at the least, that so they may fill their coffers, and they forbid eating of meate, without like toleration, bought of them, at a dearer rate, as in *Sis. Eves*, *Emberweeks*, *Lent*, *Fridays*, and *Saturdays*, herein verifying St. Pauls prophesie of them, which were to come in the latter dayes: thus in direct termes they oppose Gods word, Judayzing againe, which sinnes S. Paul foresaw, and reprovved, *Col.* 2. 16. 20. *usq; ad finem.* when he commands the Colossians; Let no man judge you in meat, or in drinke, or in respect of an holy day: for if ye be dead with Christ, why are ye subject to the rudiments of the world? why as though living in the world, are ye subject unto ordinances? touch not, taste not, handle not, which all are to perish with the using, after the commands and doctrines of men, which things have indeed a shew of wisdom, and in will worship and humility, and neglecting of the body, not in any honour, to the satisfying of the flesh.

Eightly, God commands us to labour six dayes, *Com. 4. Gen.* 2. 3. [*Singula enim ipsi pra. aliis diebus sanctimoniam indidit falso institutione & virtute sua,*



*ac proinde cum haberi sanctum & in sanctis solum rebus consumi voluit.* Trem. & Jun. note in loc.] and to rest the seaventh, and to sanctifie it, contrary, they forbid worke on many of the six, for the honour and reverent memory they have of the Virgin Mary, of the Apostles, Evangelists, and Martyrs, when as neither God, nor they, never required any such thing, but rather forbad the same, as St. Paul did before, and they tolerat the works of the flesh on the seaventh by plays, masses, dancing &c. Christ bids his Disciples *Luke 11. 34.* to beware they be not over charged, with the cares of this life, and St. Paul wills Timothy not to *2 Tim. 2. 4.* entangle himselfe with the affairs of this life, yet these heape cares to themselves, thinking themselves to be such, as the Poets fained Atlas to be, that could beare up the poles of both States, and therefore intrude themselves into all sorts of Courts, and state affaires, from the petty-sessions, to the high and Hon. Court of Parliament.

Lastly, that they may paralell the *Mat. 23. 4. 23.* Pharises in all things they bind heavy burdens and greivous to be borne, on mens shoulders exacting the lesser things as Tithes, keeping cleane Churches, observing holy daies, and sundry ceremonies, with force, and rigour, but as for judgement, mercy, faith, preaching sincerely, living uprightly, praying in spirit, and in truth, reverent and frequent receiving the Sacrament, for sanctifying Gods holy name, and day, both in private, as well as in publicke, seperating the wicked, and vile, from the good, and other weightier matters, both of the Law, and Gospell, of these they have bin carelesse and quite omitted, such blind guides are they, to straine, *Mat. 23. 24. 25. 27.* at a gnat and swallow a camell, to make a faire shew outward, and within to be like graves, most corrupted and stinking; for by reason of the Pride, Covetousnesse, Luxury, Ambition, Bribery, Extortion and Symony, in the Prophers, in the Courts, and actions of the Prelats, from their ill example in the Church, hath proceeded Bribery, Extortion, [*Dum pastor per abrupta vitiorum graditur, necesse est, ut in precipitum grex sequatur.* Gregor. Pastor.] Perjury, and Injustice, in other secular Courts, even in the Judges, Lawyers, Solliciters, and so when the eyes of the Land are darkned, and the fountaines which should send forth wholesome waters poylen'd, then, the blind leading *Mat. 15. 14.* the blind, they must needs both fall into the ditch, and the people that drinke those banefull waters, must be infected: For from these, have issued lying, Flattery, Deceit, Covetousnesse, Pride, &c. in Court and City; and through their negligence and slavish feare, pride, Prophaneesse, Idlenesse, Riotousnesse, Gluttony, Drunkenesse, Swearing, Whoring, Gaming, Oppression, is upheld and countenanced, in the Nobility and Gentry: Or else tis flattered, connived and spared: At least, tis seldom censured, sharply, and gravely reprov'd, and punish't; nay all sorts of sins, Haresies, Hypocrisie, proceeding of Ignorance, Selfe-

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love, and security, and ill example, is maintained, and connived in the vulgar, [*Cacus pastor ruina est plebi, sed heu, quia sicut claudu volunt praeire: Ita faini praesse.* Gorran. in *Evang.*] and Country people, as was the estate of Israels Common wealth in Jeremiahs daies, both the Prophets and Preists are prophane, in my house have I found their wickednesse saith the Lord &c. *Jer.* 23. 11. 12. 13. 14. 15. Yea a wonderfull and horrible thing is committed in the Land, *Jer.* 5. 30. 31. the Prophets prophesie falsely, and the Preists *viz.* the Bishops and Prelats, for so they call themselves, beare [*Domino agunt in haereditatem Domini idque ministerio pseudoprophetarum quos sacerdotes ad conciliandum sibi auctoritatem submittebant.* Trem. & Jun. not. in loc.] rule by their meanes, and my people love to have it so, and what will yee doe in the end thereof; surely by reason hereof the Land mournes, our sines have cried so loud for vengeance, that the voice of them is come up into Gods eares, and he hath powred out the fury of his wrath, even the cap of trembling, and astonishment.

Sith therefore Episcopacy and our Church Discipline is so cruell and Antichristian, the cause of so much sin and prophanesse, thus saith the Lord of Hosts, *Jer.* 23. 16. 17. 19. 20. hearken yee not unto the words of the Prophets that prophesie unto you, they make you vaine, they speake a vision of their owne heart, and not out of the mouth of the Lord, they say still to them that despise the Lord, the Lord hath said, yee shall have peace, and they say to every one that walketh after the imagination of his owne heart, no evill shall come unto you, when as a whitewinde, of the Lord is gone forth in fury, even a greivous whirlwinde; it shall fall grievously on the head of the wicked, the anger of the Lord shall not returne, untill he have executed, and till he have performed the thoughts of his heart. Hearken not my Lord O King any longer to these false Teachers, but let my counsell be acceptable unto thee, and breake off thy sins by righteousness, and thine iniquities, by shewing mercy unto the poore, if it may be a lengthning of thy tranquility. O hearken not to these who seeke their owne ease, honour, profit, (though with Jezabels Prophets, they are many) but hearken to those holy, humble, zealous, and painefull Ministers in your Kingdome, those few Micaias, and Elias who seeke not themselves *Phil.* 2. 21. but the things that be Jesus Christs, for the setting of the discipline, and reforming those things that be amisse in our Church, that so Baall and his Prophets being removed, and that Antichristian Hierarchy quite abolished, those few Elias hearkned unto, and obeyed, the true worship of God may perfectly, and purely be restored, as in the Apostolicall times, and according to the unerring rule of Gods word, and most pious example, and holy practice of the best reformed protestant Churches, by meanes whereof alone, (men being brought



brought to a true sight and sorrow for their sins, and for these especially which have been the cause of these judgements,) Gods plagues may be removed, and your Majesties honour, and greatnesse, be far more resplendent then heretofore, and better settled by divine grace; for hereby you shall obtain the mercy and favour of God, the hearts of all your godly subjects, the prayers of all the Saints alive, the love and approbation of all true Protestant Princes: hereon alone, can a firm peace be built, your subjects be quieted, your throne established, and from none can you expect hatred, or envie, but from the Papists, the Devill, and his children, against whom in your baptism you promised to fight, in which war, Christ will assure you of victory and glory.

Neither marvel, that I counsell your sacred Majesty to harken to few, and despise the multitude, because what our book of Homilies, [*Book of Homilies, part 3. of the Sermon against perill of Idolatry, pag. 56. printed, London, 1623.*] said long since, is true in our dayes, the faithfull workmen are but few, and if they were divided, every Shiere would scarce have one good Minister; for sincere preachers were, and ever shall be, but a few in respect of the multitude to be taught. Our Saviour Christ saith, the harvest is plentiful, but the workmen be but few, which hath been hitherto continually true, and will be to the worlds end; tis but one of a thousand, *Job 33. 23. Cuius modi nuntius, & interpres fidus voluntatis Dei est rarissimus*: for the most part of our Ministers, and people, think with the Church of Laodicea, *Rev. 3. 17.* and boast themselves, that they have need of nothing, neither in doctrine nor discipline, but are rich, increased with goods, viz. they seem to themselves just, and sufficiently taught, and furnished with godly rites, and services that please God, and leave no place for further instruction, but contemne the Word of God, and Christs institution, preferring their own mixtures before all the justifications of God, (as [*Bulling. in Apoc. Serm. 10.*] Bullinger well observes, commenting on that place,) for they are neither hot, nor cold, in their service to God; of such sort are the Masses that are used at this day of many, neither altogether Papisticall, nor yet wholly Gospel-like, for the Lords Supper appeareth not in them: The Popish Masse also is cut off, and altered in the same, (for which he goeth on, reproving still) if we believe that Christ set forth the best rule of Religion, and living, why follow we not him for our only Master? but we set more by the favour of men (which in no wise we will lose, then by the favour of Christ,) for we set not so much by the favour of Christ, as to call that saying of the Apostles into memory, If I should please men, I should not be Christs, *Gal. 1. 10. servant [Pseudo Apostolos perstringit, qui homines, semper in ore habent, ille, et si nihil derogare velit Apostolis, se tamen Deum suadere non homines dicit. Camer.]* so far that holy and reverend Divine; and indeed, the greatest part of our Protestants are ignorant of the knowledge of salvation, and of the mysteries of godlinesse; yea, those who have knowlege, have been misled by the greatest

greatest sort of Ministers; who are not only ambitious, covetous and prophane in their lives, but are corrupt, erroneous, and hereticall in their teachings of Arminian and popish doctrines; and little hope can there be expected from an ordinary, or nationall Synod, when the members thereof almost all, which should be reformers of the Churches errors, are chiefest informers therein; not only assisters and helpers of these false teachers, but the first broachers, and ring-leaders thereof, who have countenanced and allowed of few for Ministers, nor scarce promoted any, to any chief dignity, but those who before had given approbation to their opinions, or were well leavened with their corrupt doctrine; for they endeavoured to silence all Calvinists, stigmatized them for Puritanes, and cast them forth for Non-conformists, when indeed it was for condemning their superstitious ceremonies, and hereticall opinions; yea, your Royall father, in his latter time, (notwithstanding that most Christian confession, promise, oath, and subscription, made in the fourteenth yeer of his raign, in Scotland,) was also carried away with their dissimulation; and though his Declaration is excellent against Vorstius, yet as soone as that Archprelate, (by the Duke of Buckinghams means) got into favour, [Vide *Antidote against Arminian*. pag. 16. printed 1641.] he procured of him an Edict, to silence all Antiarminians, as his brother Courtney, in [Fox *Acts & Mon.* pag. 472. vol. 1. printed 1610.] Richard the seconds time, procured an Edict Royall; [Fox, *ut supra*, pag. 464.] for the punishing of the Lollards, so did he for the silencing & punishing of those whom he called Calvinists, Puritans, Non-conformists, (but indeed, were zealous Protestants, Antiarminians, and Antipapists) but as godly Mr. Fox well notes, putting down the reasons, or [Fox *ut supra*, pag. 472.] causes, which purchased the King much evill amongst his subjects; this was the speciall reason, that he starting out of the steps of his progenitors, ceased to take part with them, who took part with the Gospel; whereupon it so fell out, by the secret hand of God, which directeth all estates, (and not by the blind wheel of fortune) that as he first began to forsake the maintaining of the Gospel of God: So the Lord began to forsake him, (and where the protection of God begins to fail, there, can lack no causes to be charged on him whom God once gives over to mans punishment;) so that no cause seemeth so much weighed of us, or hurtfull to him, as his forsaking the Lord, 1 Sam. 2. 30. [God will be especially sanctified in his Vicegerents, eos qui publice peccaverint, statuam in publicum exemplum, atq; documentum severissima. ἀποστοπολύει, justitia mea, ut timeant ceteri. Trem. & Jun. note in *Levit.* 10. 3.] and his Word, and choosing rather to serve the humour of the Pope and Archbishop, and other bloody Prelates, then to further the Lords proceedings, in preaching of his Word; yea, in persecuting the faithfull Ministers and Preachers thereof, as appears by his letters and commissions, against William Swinuerbie, Stephen Bell, and Walter Brute, John Wickliffe and his favourers;



but especially by that ungodly statute, and unjust law made (by the Clergie, with the consent of the King, [*Fox Acts & Mon. ut supra, pag. 406.*] but without consent or knowledge of the commons, in the fifth year of his reign) against the godly Preachers in that age, which bastard statute, though in the next Parliament it was disannulled, and repealed, with the consent of the King; yet, by the perswasion of the Prelates, and the connivance of the said King, this act of repeal was never published, nor ever since imprinted, with the rest of the Statutes of that Parliament. And what our English Pope, and other Arminian Prelates (disaffected to the sincere doctrine of our Church, and to the faithfull and zealous Ministers therein) have prevailed with your Royall father, and your most excellent Majesty, is too notoriously known: (and let me humbly, in Christs stead, beseech your Majesty, with patience, charity, and godly sorrow, to hear the reiteration) As first, [*Vide Antidote against Armin. pag. 16.*] to inhibit preaching against Arminianisme: secondly, to [*Vox populi, Mr. Prynnes Royall Favorite.*] perswade your Majesty to marry with a Papist, and that upon ungodly termes, as to allow her Religion without controll; to permit Idolatry, and the Masse to be openly exercised in your royall City: thirdly, to [*Your Majesties Declaration to your subjects, concerning lawfull sports to be used, printed at London, 1633.*] grant a toleration for sports and pastimes on the Lords day, to the great dishonour of Almighty God, and prophanation of his Sabbath: fourthly, to grant [*The new Cannons made, 1640. at the latter end of that book.*] Letters-patents for the licensing those new Constitutions and Cannons, which were contrary to the Law of God and the Kingdome; and therefore justly condemned this Parliament: fifthly, [*Prynns Royall Favorite at large herein.*] to procure your Majesty to release many known Priests and Jesuites, by your speciall Warrants out of prison, contrary to the known Lawes of the Land, to the great danger of many soules, and great increase of those Locusts and their Idolatry, and not the least cause of the rebellion in Ireland, (see Doctor Jones Relation to the House of Commons) and of all our troubles here in England, they had so strong an influence on her Majesties designs, and she on yours: sixthly, to destroy [*Thus did divers Bishops; as Wren, and Bath and Wells, &c. Vide Newcomens Sermon on the 5. of November, before the House of Commons.*] or at least hinder preaching, under pretence of piety; for so it was scattered, as coming from your Majesty, that there should be but one Sermon a day, which being well heard, was enough; the afternoons must be only destinated to Catechising, and ordinary Prayers, all Mattens, all Lecturers must be put down, as if they had been vagrants, not to be tolerated in the Church, conscientious Ministers must be silenced, suspended, which would not constantly practise the ceremonies, all catechising must be in the words of the Primer Catechisme; yea, prayer it self must be in the words of the Canon, and that new fardell of Idolatrous ceremonies are commanded to be practised.

sed, by your Maj. sties letters [*your Maj. letters patents printed with the Cannons 1640 pag. 3.*] patens, under pretence that most of them were used, by those learned and godly Divines, who were martyr'd, in Queen Marias daies, and under pretence of uniformity and peace in the Church, when indeed, those religious Divines used no such superstitious Rites, but battred downe all stone and inclosed Altars [*as Latimer, Hooper, Babington, Jewell, practised in their Churches.*] Images, and painted glasse, and forbad all worshipping to the Host, or toward the Altar &c. many of which perhaps before their conversion were practiced, but after, hated, and fled from, for well they knew, that the maintenance of these, would breed contention, and distraction both in Church, and State, as ever since, but now especially, by woefull experience appears: Seventhly, they [*Pryns Royall favorite*] perswaded your Majestic to receive a Nuntio from the Pope, and to allow of a popish Bishop, and a Covent of Friers for the Queens Chappell, which are all contrary to the Lawes of God, and this [*The Statutes made in the Raignes of Queene Elizabeth, and King James.*] Kingdome, which punisheth with death all such persons.

Eightly, [*Pryns royall favorite in the account on the Papists comp'ssion.*] to releafe the penalty of the Lawes against Recusants, to the great encouragement of them in their Idolatry, and to the impoverishing the estate of your Majesties revenue, and to the great scandall of all your Majesties good Subjects, and zealous Protestants; and lastly to the great enriching of our enemies, and enabling the Papists with the sinnowes of Warre, against a fit time. Ninthly, by prevalling with your Majesty to depart from your Parliament, when the Bills against Episcopacy, and double beneficed men were preferred, or at least in agitation, (which never any King did above forty daies, save Richard the second, who was deposed, since the conquest) which hath been, the great spring in our past miseries, and present troubles, at least a cause of most differences, and of this present unnaturall Warre, which hath already made the whole Kingdome swim in bloud, and if not speedily prevented will bring utter desolation. Lastly, they perswaded your Majesty not onely to entertain, but to arme the Papists, as your most loyall Subjects, and to entrust them, not onely with your Castles, and Townes, and cheife command in divers parts of your Armies; but to committ the custody, both of your Royall [*As Aston and Gage at Oxford the place of your Court, being Governours.*] person, and our Illustrious Prince, (the Heyr apparent to the Crowne) together with most of the Royall Progenie, and divers of the Nobility of the Kingdome, into their hands, when they ought not by the Law of the Kingdome to approach nigh the Court: And are knowne (the whole rabble of) them to be sworne enemies to our Religion, [*Franc. de veron. son-*



*stant in Apol. par. 1. Chap. 7.]* and State, for they count us all Heretiques, and to murder such, tis a most meritorious worke, yea Subjects are obliged hereunto, [*Newcom. serm. Novemb. 3. preached before the House of Commons.*] by divine precept, on perill of losing their soules-yet these must be armed to fight against your Parliament, for the defence of the protestant Religion, under pretence, that your grand Councell (who can in Law, no more doe ill then your Majestie,) are Rebels, and enemies to your Crowne, and dignity, whereas, tis onely to the Prelats Ambition, and Covetousnesse, together with both their Superstition, and Idolatry, and their outrages and villanies, formerly practised, by your abused power, and their divellish policy, and still fomented, and continued by the same breath, against the most protestant, and loyallest of your Majesties Subjects; for whosoever he be, that makes conscience of his waies, and feareth an oath, and wisheth well to a Reformation of those things that be amisse, in Church, or State, presently he is branded for a Puritane. [*So Mercurius Amicus styles them in his mildest language. Vid. the vindication of Episcopacy pag. 64. and the blasphemies and horrid crimes laid to their charge.*] a Roundhead, and accounted no lesse then a Rebelle, or a Traytor, and so is imprisoned, plundred, if not wounded, or murthred; but which is worst of all, and my heart trembles to thinke of it, they have seduced so far your Majestie, as to make peace with those most inhumane cutthroats, and malicious fighters against God, (who beyond the fury of Antwerp, or the Massacre in France,) have most bloudily butchered the innocent sheep of Christ, who made no resistance in Ireland, to the number of above a hundred and twenty thousand [*Vid. the Remonstrance in Ireland, and the horrible blasphemies and cruelties against God, his word and people in the petition to the House of Commons and the Remonstrance of the generall Assembly of the Church of Scotland, to your Majestie printed July 5. 1645.*] Protestants, whose bloud crieth to God for vengeance, and to yout Majestie, who hath his sword in your hand, to execute wrath upon them) nay, and which is worst of all, these are sent for, to doe the like upon the poore Protestants here, whereby they would engage, your Majesty (who is, and so ever should be, the Defender of the faith, which is truly Christian, and Apostolicall,) to be a Patron of them, in their horrid cruelty, a destroyer of Christs flocke, an upholder of that man of sin. From the least thought of either of which, the Lord of his mercy preserve your Majesty, and open your eyes to behold their divillish stratagems, and grant you an upright heart, zealously to love, and to maintaine his truth, delivered in his word, and to honour, and defend the true professors; and godly Preachers thereof, and the good God of his infinit mercy, pardon your failings for the time past, and avert his Judgements from your Sacred Majesty, and Royall Progenie, and from the whole Kingdome, (by reason of these things, which

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which these seducing spirits have drawn your Majesty unto) and he direct your Councells for the future, who is the fountain, and God of wisdom, *James 1. 17.* the Father of lights, from whom every good and perfect gift and work doth proceed, even for his Son and our Saviours sake, who is the way; *Joh. 14. 6.* the truth, and the life, that you may know *1 Chron. 28. 9.* the God of your fathers, and serve him with a perfect heart, and with a willing mind, for he searcheth all the hearts, and understandeth all the imaginations of the heart, that so you may be more carefull for the spirituall worship of God, (according as he hath in his Word prescribed). then for the gaudy externall part thereof, that you may with all possible zeal, and care, flie from, and abhorre all Idolatry, *1 Joh. 5. 21.* superstition, and wil-worship, and may strive to have God served, (in your kingdom, and especially in your Court) acceptably *Hebr. 12. 28.* with reverence, and godly feare, knowing him to be a jealous God, *Hebr. 12. 29.* a consuming fire, who regardeth not persons *Deut. 10. 16, 17, 18.* [*Jehovah Deus vester est, Deus decorum, & Dominus dominantium, Deus fortissimus, maximus potentissimus, summeq; formidabilis, qui non accipit personam, neq; recipit munus.* Trem. & Jun.] nor taketh reward, but will render to every one according to his works, *Rom. 2. 6. 11.* to them (who by patient continuance in well-doing, seek for glory and honour and immortality) eternall life; but unto them that are contentious, and do not obey the truth, but obey unrighteousnesse, indignation and wrath, tribulation, and anguish upon every soul of man that doth evill, *Amen.*

O! then to that end, let Gods Word alone be the rule, (as it ought, of all our actions, that they may all tend to his *1 Cor. 10. 32.* glory, without giving offence, either to the Jew or Gentile, or to the Church of God) both in the ceremony, and in the substance, both in our discipline, as well as in our doctrine, and whatsoever is found amisse, which hath no sure ground out of the Word of God, and tends rather to contention, then edification, let it be no longer retained, either for antiquity, or custome sake, which are both the old pleas of Popery. [*Quanta sit vis inveterata consuetudinis, haud indiligentur animadvertit, qui illam cuiq; aetati tyrannidem esse dixit, cujus rei, nostris temporibus in religionis nostrae corruptione, &c.* Muscul. in loc. com. de Missa Papistica.] and Idolatry, *Acts 19. 27.* [*Vide Mr. Dike on the Heart, pag. 174. c. 14.*] but with Asa and Hezekiah, godly Kings of Judah, let all Idology and superstition be destroyed, together with all causes, provocations, and appearances of wil-worship, or of evill, without respect of persons, for feare, or favour, profit, or pleasure, O let your Majesty trust in the Lord God of Israel, and cleave to him, and depart not from following him, but keep his comandments, which the Lord commanded by Moses, and then the Lord will be with you, and prosper you, whithersoever you go, as he was with upright Hezekiah, *2 King. 8. 5, 6, 7.* and to that end, let all good means be taken for removing the *Hos. 4. 6* grosse ignorance which hath besotted the greatest part of



the husbandmen in your dominions, and speciall care and diligence (above all other *Prov. 3. 13.* and *4. 7.* and *8. 15, 16, 17.* things be used;) for the instilling of the saving knowledge of the Gospel into their hearts, as well as into their eares, or mouths; that so they may be enabled to worship God in spirit, and in *John 6. 24.* truth, which can never be accomplished, till Popery, Arminianisme, with their reliques, and adherents, and all theirs, *2 Cor. 6. 17, 18.* be banished and punished, till a painfull, learned, zealous, and Orthodox Ministry be placed *John 5. 39.* in every parish, (which will be the better accomplished, if two or three parishes be joyned together in one, having two or three Ministers belonging to it) till all Impropriations, and sacrilegious customes and priviledges be quite taken away; and the full tithes, or what money doth equall, if not the fifth *Lev. 27. 31.* part superabound the value of them, be paid, which is Gods own Ordinance; *1 Cor. 9. 14.* till Antichristian Prelacy, *Phil. 3. 19.* and *Rev. 13. 16, 17.* and that ambitious Hierarchie, Nonresidency, Pluralities of livings, be exploded out of our Church, till the semipopish book of common *Isa. 2. 12.* and *66. 2.* prayer, together with all the superstitious rites, and *Mat. 15. 3. 6.* ceremonies therein enjoyned; as also all outward pompe and glory of the *1 Cor. 27. 28, 29.* Church be abolished, and we be content with the elegant plainnesse, and simple purity of the Scriptures, *1 Cor. 1. 20.* without the glosse of mans wisdom, (which is foolishnesse with God) for as the Church of Bohemia confesseth, [*Hamon. of Confes. Confes. of Bohem. de Scrip. pag. 7. sect. 1.*] In the Scriptures, such things that are necessary to doctrine, or discipline and government of the Church, for all, and singular persons, in the ordinary Ministry of salvation, (whence springeth true faith;) in this, I say, are all such things, fully, absolutely, and so far forth as is necessary, (as in a most excellent and exquisite work of the Holy Ghost) comprehended and included, then which no Angel from heaven can bring any thing more certain, and if he should bring any other thing, he ought not to be believed. For, as *IRENEUS* [*Apostoli perfectam veritatem posteris tradiderunt, quam viam salutis, non alibi quaramus quam in Apostolicis scriptis, & literis Evangelicis.* Iraneus, sic etiam Aret. in *Evang.*] saith, the Apostles delivered to the Church the perfect truth; and therefore elsewhere, we are not to look for any other rule, or way to walk by; and this is St. Austens opinion, [*Aug. in proem. in 3. de sanct. Trinit.*] and of other godly ancient Fathers, who commands us, not to be servants to their writings, or doings, but to search into the Canonick Scriptures, and to believe, and do what there is enjoyned, and to be followers of them, as they were of the truth, and of Christ, and what in their writings, could not be proved by the Scriptures, that wee should not hold resolutely. We ought therefore, in all matters of difference, either in doctrine, or in discipline, to go to the *Isai. 8. 20.* Law, and to the Testimony, and if it agree not therewith, it is because there is no light in them, and not to inquire what was done in

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in this, or that century of the Church, (as if antiquity could make an error, or superstition lawfull:) But to reform our selves according to the Word, and according to the first Primitive and Apostolicall times, as others our neighbour [*Ἡ αἰγιατά κηρύττω*, it was the first Canon in the Council of Nice.] Protestant Churches have already done, to which in things lawfull, we ought as neer as may be, (for the honour of God, for avoyding [*Rom. 14. 15, 16. and Matth. 18. 6, 7. [Fratrem quantumvis abjectiorum, summa nobis habenda ratio, qui secus fecerit, graves penas dabit. Beza in loc.]* scandall, for the peace and welfare of your Majesty, and these kingdomes] become conformable, for want whereof, the Kindome at this day groanes under an unnaturall division, and intestine warre, as a just judgement of God sent on us, for our superstition and prophanenesse, our Idolatry and wil-worship, for the greatest part of our discipline and worship we have borrowed from spirituall Egypt, Babylon contrary to Gods command, [*Levit. 18. 3, 4. and also Rev. 11. 8.*] we imitate them too much in their worship, orders, ceremonies, which is contrary to that God requires, [*Deut. 5. 32, 33. and 6. 14, 15. and 7. 25, 26. and 12. 2. 30, 31. Isai. 29. 13, 14. Jerem. 1. 15, 16. Rev. 17. 2. and 18. 4. 3. 11. 12.*] by reason whereof, his judgements are heavie on us, and unlesse we by repentance speedily prevent, it, will destroy us without remedy.

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FINIS.

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in this or that country of the Church. (as if antiquity could make an error, or  
superstition lawful.) But to reform ourselves according to the Word, and  
according to the self Primitive and Apostolical times, as objects our neighbours  
to a great measure, it was the self Canon in the Council of Nice. For  
these Churches have already done, to which in things Jewish, we ought as  
much as any be, (for the honour of God, for avoiding Rom. 1. 17. 18. and  
1. Cor. 10. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823.

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An Appendix  
Containing a faithfull and sincere Narration of the most special  
Administration of divine providence declared towards the Author  
of this booke, in reference to the beginning, penninge, printing,  
and to this present time with his further Petition for gressall of  
unto his most Sacted Maiesy.

humbly shewing,

James 1. 5.  
pov. 1. 11.  
1642

that yett Exchange when these bloody & unmutual wars beganne  
to break forth between yt Ma. & yt Parliament (wanting wife  
some good aide to cause the spirit of discerning to judge between  
truth & error, right & wrong in that cause) tooke the Advice of  
Stefano. And in the day of a private humiliation, after this  
Wise dome of God, I sought his face therein, And having spent that  
day in mingling the requisite duties of a fast. I pleaded the Lord to  
worke on me, by his spirit to pray to this effect, which I inscribed in A  
booke. Lift up O Lord thy light of thy Countenance on me, & say unto  
my soule thou art my salvation, & to assure me therein, cause me to ac-  
knowle all things as done in Companion of A Crucified for me, And  
send downe thy spirit of truth into my soule, which may lead me into  
all truth, & cause me to walke in the right way, when I am turning to  
the right hand, or to the left, that so I may with boldnes & courage  
of face thy truth known, & with constancy & perseverance continue in  
it. I may never for feare of favour, or for pleasure, relinquish  
thee or thy truth, which thy father send for thy sake my only salu-  
our & saviour. Amen. Not long after it pleased God by sundry reasons  
& signs to convince me in some measure of the Lawfulness of the fast.  
Taking up arms, to defend themselves, their Religion, Lawes, & Liberties  
which was sundry wayes confirmed, with a large power to relate. And  
thereupon Gods spirit moved me to write something for opening the cause  
of these judgments, & for removing Removements, which by Gods blessing  
might be some means to remove them. But meetinge with many  
obstacles in the way, both internal & external, my conference not  
yet fully satisfied, my mind ranging in suspense, I set another  
day apart for humiliation, & to receive spiritual illumination in this  
matter, & humbly I desired of God, that if it were his will I should  
goe on in the work before I labored, that he would shew me some token  
of his favour, & goodwill herein, that hee had sent me. After this -  
claiming long before directed one day in a week for fasting & Humiliation  
(unto this point) I was in soft prayer for cleare direction in the truth  
1643. & a greater assistance of Gods spirit, then at that time I had a rained for  
the same.

April 12th  
1643.

As James 1. 5.  
(29th Apr.)  
1643. &



I had too much trust in my peace, & through fear & favour of  
 had too much countenanced yet that his cause, & seemed to appear of  
 Leupids taking up of arms, with yr Maty. (being the servant of me  
 much, drawn away by mine own lust & untill) & had found me  
 by justifying the wicked, & condemning her goodly & immediately  
 returning to my house, God plagued or rather graciously sought to  
 correct me, by a judgement & fearful fall from my horse, wch  
 endangered my life & wounded my back, & one of my arms, &  
 in the (as Balaam, by his Ass) requiring my folly, & made me  
 hereby calling me to repentance, & a greater part of my sin, &  
 me more earnestly to crave for a greater measure of grace  
 before, to which end I prayed to this effect, & after some time,  
 God would put in fear in my heart, that I might not any more  
 wilfully depart from him, nor tempt, quench or grieve him  
 in me, but that powerfully he would assist me, to do nothing wch  
 not of faith, & always might for praise & do, as in Gods p<sup>r</sup>se  
 being ruled by his word, & guided by his spirit, sincerely pursue  
 his glory, the edification of his Church, & mine own salvation  
 the only end thereof, without which I think God would not  
 me to do any thing, but that he would inflame my heart  
 love to his Maty, with an devout zeale of his glory, & with a  
 hatred of all sin & wickedness, & of all obstinate & carnal  
 & that he would grant me grace, with fortitude & boldness to  
 the truth, with constancy & perseverance to continue in it, &  
 not for fear, or favour, I might deserve him, or that, for love, &  
 & for some favour desired from him, who was the father of light, &  
 me a wife & understanding heart, rightly to know his word, fast  
 & zealously to love it, treasure it, embrace it, & keep it, & also  
 to say & preach it to others as his word, with diligence & faith  
 ness. And in particular, that he would direct me in  
 works I was about, to tell Judas of her sin, & thrust of  
 transgression, & to be always occasionally present with me  
 to comfort me, that I might not be in doubt, or else by  
 enabling me patiently & valiantly to bear what is  
 on me, & in due time, to overcome it: & that by his mea-  
 her would suffer me, to slide or fall, but to keep me by his  
 to those things wch were profitable, & more for his glory, &  
 of his Church, & mine own salvation, all wch I pray  
 & by name. After this assisting whereby in prayer, & asking

July 9th  
 1643.

Aug: 26

Aug: 26  
 1643.

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Jun: 26  
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Feb: 1  
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Aug: 26th  
1643.

formerly moved unto, After this resting weekly in fasting & daily in pray to  
the same effect, in August 26th I set on this worke, though with much re-  
luctancy, & opposition in my spirit, being not fully satisfied in some things  
himself desired of god to let his good spirit lead me into all truth & to  
give me wisdom & grace, that I might see right, but what was of faith  
that neither for fear, or favour, or fit, or pleasure, I might not runne  
into error, or transgression, into superstition, or rebellion, but that he would  
enable me, to performe this worke well, to declare to his people some things  
truly, without respect of persons, that so I might be some benefit & weake-  
ness in instrument to bring them to Repentance, that so god's wrath may be removed  
from them, which I desired for our sake. Afterwards in November 28. viz.

November 28th  
1643.

I againe undertake the Lord to assist me with his grace, to persevere in the faith  
of fear of him, & yet it were his will that I should persevere in this worke  
begunne, I desired in general, god to grant me some token of his love & fa-  
vour towards me, to assure me thereof, & then I committed, to be ready god  
assisting me with the grace of his spirit, that I might not stumble, nor  
fall into my former sinne. After on the last day Jan: 26th, I humbly  
desired god to perfect in me his worke begun, such it was his will that  
worke in him, both to will, & to doe of his good pleasure, he was the. as  
the. w. go Author & the perfecter of the faith of his elect, & therefore  
I desired he would perfect it in me, & to that end to give me not  
only strength, but strength & power, to bring this will into act, & for  
god assisting me I may perfect it, & for this I was earnest with god  
in prayer to this effect, Father me I love, & forgive, O Lord pardon &  
deliver me, for mine own sake, sake of my god, yea answering  
me for, I have often forgotten some of thy commandments, & for thy people  
sake who are called by thy name, that so I may be an instrument  
of thy praise, A mercies keep me from honour, desire & com-  
fort to thy Church, & cure peace, & truth to thy Commonwealth,  
& remove thy judgments fast & pursue, as I have desired to obtaine  
for his sake, who sitting at Gods right hand, makes intercession for us.

Feb: 1st  
1643.

But shortly after I was violently assaulted & greatly tempted by 3.  
worke, flesh & Devil, all at once drawing me from my station, & endeavouring  
for ever utterly to decline me from the worke, for being made a  
spectacle to Angels & men, in refusinge the late of Association  
which was against the Parliament & Brethren of Scotland, w<sup>ch</sup>  
with a good conscience I durst not take, although it was most  
expedient, & with an high hand enforced on me by the strength  
of the County, & his Associates with many reproaches & threats  
because I knew it not, (being summoned thither to appeare)  
only to shew the reason why an Association should not be en-  
tered into, unto the w<sup>ch</sup> meeting I was the willingest to goe.  
because I conceived the advantage that at the request from 42  
of the same in Parliament, I had been a witness



gave me to others, to Rulers, to Ministers of Church, to have debated  
them from compelling me for the present to take it, But I was not  
prevailing, I wrote the petition of right, made in the 3 years of ye  
Matters reign, w<sup>ch</sup> forbids the imposing any new Duties on ye subject  
without Consent of Parliament; But finding there was little fear  
of god in the place, & that my reasons were slighted by those pr  
godly Rulers, & but little regarded by the Assembly of Ministers  
there present. w<sup>ch</sup> were no less than 50, or 60. many of them  
speaking in my behalfe, But all of them taking presently the  
said oath, some slightly & partly & maliciously, some ignorantly  
& carelessly, & some for fear, or favour of men being hurried  
away with the violent sturme of the Multitude, & with the  
threats & Menacings they used towards me being terrified: soe  
that I was left alone as a sponger on the house top, to be gazed  
laughed at, yet it pleased god at that time soe to assist me, that I  
resolved to stand the shock of this Assault, And soe indeed I persevered  
to the end of that session, from w<sup>ch</sup> I was compelled to the Com-  
mon Jayls, for advancing those reasons before nation, & although  
I desired some short space to consider of it, yet could I not obtain  
one hour, I petitioned to Doctors, Bachelors, then in the Court.  
Therefore rather then I would wound my conscience by sinning against  
god, I willingly went to prison, having by god assistance been soe fast  
assaulted, But there againe I was assailed by the world, for many  
of that party came unto me, some for affection, others for politeness  
most for their own ends, & all persuaded to take the oath, urging  
many arguments & reasons (though some were inferre) & easily persuaded  
these not prevailing, at last Satan mustered up all his forces at once,  
for innuendo he quoted me to say, & shewed up my fault to satise me, &  
wisely he sent my friends, & others, to advise me to yield, & to  
we all desired mine enemies rejoicing, & threatening loss of  
life & goods, yf I persisted obstinate, as they said it, But yet I yielded  
not, until mine own lust had drawn me away from my watching house  
the deceitfulness of mine heart had broken a promise I had lately  
made to god, w<sup>ch</sup> yet I was too easily persuaded, I could not keep.  
Whereupon god withdrew his grace from me for a time, & then  
I too much confers with flesh, & blood, to be advice of Man, & so  
learned to mine own understanding, & believed my deceitful heart,  
supposing that yf ye oath & oath were taken with this Addition,  
(Sicut confitetur, potius primo) I should not sin against god in it.  
with this delusion Satan having possessed my mind (being prin-  
cipally strengthened by the persuasion he shewed me given the day be-  
fore publick viz. that it no way clashed with the Resolution



Octob.  
164

formerly taken, & that every one should take it in judgement  
And framing A fence to my self, wherein I supposed I did not  
err, I was by this snare caught, & fell most grievously into sin,  
By yielding principally to take his bath; But Oh, & Alas, A for this,  
what Deadness & dulness of spirit was in me, what A fence  
leisure & hardness of heart surprised me, for almost three weeks  
space afterwards, I was unfit & unfit for any holy discourse, all  
joy & comfort of the spirit was gone, I was as one struck dumb, &  
amazed, I could reap no comfort by the performance of any holy  
duty, ready I was even to despair, But at last God graciously  
visited me, & by his spirit awaked me out of this lethargy, &  
discouraged to me, so foulness & filthiness of my fact, the dishonour  
I had brought to God, scandal to my self & others herein, together with  
many other aggravations of my sin, but I then for Honour &  
honour that surprised me, God showed me his wrath, his arrows  
struck deep in my soul, I drew nigh to Hell, & was vexed personally  
the enemy seemed to have me in possession, the roaring Lyon preyed  
on me, He tore my bony ribs A rampant Lyon, He pressed me down  
like A talent of lead, He came on me violently when I thought I  
could have resisted him, God hid his face from me, & I was tro-  
bled, I trusted to mine own strength, when for I had forsaken my  
God, & I was overwhelmed, He took on my soul, like A conqueror, so  
took possession of me as if I had been wholly his, that for ever  
I came to the Lord, but received no answer, I stood in my distress  
& feared God hath forgotten me, he hath hid his face from me for  
ever, yet hath utterly forsaken me, for all these sayles, so I mourned  
of Hell took hold on me, I cried & said with my own affliction  
for ever, will see but no more intercession, hath God forgotten to be  
gracious, & will he put up his loving-kindness, his compassion  
I am borne in robes, & vexed us sorely, but thou O Lord your loving  
shew forth thy loving-kindness & thy truth, I make haste to please  
me, leave me not to mine oppressor, Give me not as A prey in my  
enemies hand, O forsake me not though I have sinned no less, but  
shew me thy salvation, & lift up the right of thy countenance  
on me, & grant me thy peace in Jesus Christ, & for his intercession,  
with thanksgiving to the praise of Gods glorious grace I obtained  
& being excited againe in this worke begun, But after this  
having been somewhat negligent herein, On a day of fasting  
I was obliged to oblige my self better to his duty, viz: that God  
willing, & granting some healthful liberation, I would serve one  
whole day in the week to employ on this worke, under the  
a. 1. last time time leading to the point of neglecting it

Octob. 20  
1644.



gave me to a Hunt, to Rabbies, to Monasteries of Christ, to have debauched  
them from compelling me for the present to take it. But this not  
prevailing, I wrote the petition of right, made in the 3 years of ye  
M<sup>th</sup> reign, w<sup>ch</sup> forbid the imposing any new Oath on any subject  
without Consent of Parliament. But finding there was little fear  
of god in the place, & that my reasons were slighted by those for  
godly Rule, & but little regarded by the Assembly of Ministers  
there present. w<sup>ch</sup> were no less than 50, or 60. Some of them  
speaking in my behalfe, but all of them taking presently the  
said Oath some despatchly & partly maliciously, some ignorantly  
& carelessly, & some for fear or favour of men being hurried  
away with the violent streame of the Multitude, & with the  
threats & menacings they used towards me being terrified: soe  
that I was left alone as a shooer on the house top, to be gazed  
laughed at, yet it pleased god at that time soe to assist me that I  
resolved to stand the shock of this Assault. And soe indeed I persisted  
to the end of that Session, from w<sup>ch</sup> I was committed to the Com-  
men Jayle, for advancing these reasons before nation, & although  
I desired some short space to consider of it, yet could I not obtain  
one hour, I petitioned to Doctors, Bachelors, then in the Court.  
Wherefore rather then I would wound my conscience by signing against  
god, I willingly went to prison, having by god assistance durst come so first  
safely. But there againe I was assailed & persecuted by the world, for many  
of that party came unto me daily, some for affection, others for politeness  
most for their own ends, & all persuaded to take the Oath, urging  
many arguments & reasons (though some were infirm & weak) easily forswearing  
these not prevailing, at last Satan murthered up all his forces at once,  
for infinitely he quoted me to so, & shewed up my love to sinne me, &  
visibly he sent my friends, adrs, & kindred, to advise me to yield, & say  
ye all desired mine ever more rejoicing, & threatening loss of  
life & goods, yf I persisted obstinate, as they said, But yet I persisted  
not, until mine own love had drawn me away from my watch tower.  
The deceitfulness of mine heart had broken it & promised I had easily  
made to god, w<sup>ch</sup> yet I was too easily persuaded, I could not keep.  
Whereupon god withdrew his Grace from me for a time & then  
I too much confound with flesh, & blood, took advice of man, & so  
came to mine own understanding, & believed my deceitful heart,  
supposing that yf 30 oaths had been taken with his addition,  
Benedictus Confitebor, polog animo I should not sin against god in it.  
with his delusion satan having possessed my mind (being prin-  
cipally moved by the solicitation of Sherriffe who given the day he  
had published viz. that it no way clashed with the resolution



3  
October  
164

formerly taken, & that every one should take it in conjunction  
And framing A sense to my self wherein I supposed I did not  
care, I was by this spirit caught, & fell most grievously into sin,  
By yielding principally to take his bath; But Oh, & Alas, After this,  
what darkness & dulness of spirit was in me, & what A sense  
leisure & hardness of heart surprised me, for almost three weeks  
space afterwards, I was unfit & unable for any holy discourse, all  
joy & comfort of the spirit was gone, I was as one struck dumb, &  
amazed, I could reap no comfort by the performance of any holy  
duty, ready I was quick to despayre, But at last God graciously  
visited me, & by his spirit awaking me out of this lethargy, &  
discouraged to me, & foulness & filthiness of my fact, the dishonour  
I had brought to God, scandal to myself, & others herein, together with  
many other aggravations of my sin, but I then for Honor &  
terror that surprised me, God shewed me his wrath, in arrows  
struck deep in my souly, & drew me to Hell, & was vexed personally  
the enemy seemed to have me in possession, the roaring Lyon preyed  
on me, He tore my bony ribe A rampant Lyon, He pressed me down  
like A talent of lead, He came on me violently when I thought I  
could have resisted him, God hid his face from me, & I was tro-  
bled, I trusted to mine own strength, when for I had forsaken my  
God, & was unwelcome, He took on my souly like A conqueror, &  
to be possession of me as if I had been wholly his, that for ever  
I came to the Lord, but received no answer, I stand in my distress  
& feared God hath forgotten me, he hath hid his face from me for  
ever, we both utterly forsaken me, for all these sayings, he for ever  
of Hell took hold on me, I said & said will be long absent himself  
for ever, will see but no more intercession, but God forgot that he  
gracious, & will be put up his loving-kindness in his compassion  
I am borne in prayer, & vividly remember, but know I love you long  
shew forth by loving kindness, & thy truth, I make haste to tell  
me, leave me not to mine oppressor, Give me not as A prey into my  
enemies hand, I forsake me not though I have sinned no less, but  
shew me thy salvation, & lift up the right of thy countenance  
on me, & grant me thy peace in Jesus Christ, & for his intercession,  
with thanksgiving to the praise of Gods glorious grace I obtain  
& being excited again in this work begun, But after this  
having been somewhat negligent herein, on a day of fasting  
I made it my duty to oblige my self better to my duty, viz: that God  
willing, & granting some health, & liberation, I would spend one  
whole day in the week to employ on this work, under the  
n. 1. Christiane time binding to the work, & neglected it

3  
October 20  
1644.



wilfully, that so for the time to come I might be more diligent  
in the same, & to that end I implored Gods grace & mercy to  
enable me unto, without which I could do nothing, this  
I desired not for any thing that was in me, or that I could do,  
but for his own pained sake, & for his own wife sake, & for the  
martyr & intercession of his only begotten son, & this with my  
whole heart I desired a game, to show the utmost of my affection  
to the one that I might both in heart, word & deed, praise his  
glorious name, & to work others thereby Gods blessing the same,  
for with this with fervency & faith I prayed, concluding by ad-  
ding a double prayer to my desire of the same.

Feb: 26th  
1644. After I made this prayer, as an addition to the former  
I had yet God would afford me of his grace, & of the remission  
of my sins, & fill me with the robe of his spirit, sealing his  
love to me, in giving me Peace of Conscience, & a Pleasantry  
of faith, & courage & confidence sufficient to set this work  
then I would endeavour (yet conveniently I might) to deliver  
this work into your hands, yet also it should please him  
to add this mercy as a sign to confirm his love in Az: & to  
displace those enemies of mine out of the Land where I lived  
then in Cambridge, before I had finished this work, which I desired  
God to grant, yet it were for his glory, the benefit of your Ma  
& his church, & mine own satisfaction for Christ sake.  
After this seeing abundance of glory to be had, & fearing an utter  
desolation would come on this Kingdom, if these waters should  
continue, & being persuaded that this work might be some means  
to draw up the difference, & draw the bow out of the quiver  
moved with an holy zeal, as I conceived to your glory, & his church  
good, I promised God willing & assisting me, & promising me myself  
& liberty, I would not cast any sickness or illness (unless sickness  
at home, or urgent occasion abroad necessitated that) until  
I had reflected this work begun, for which I desired assistance  
in all name. But alas this now I did not, or at least could  
not keep. By reason of sickness, & infirmity of body, & of unruly  
lust in my soul, which broke forth, by reason of time was con-  
siderably much beyond my expectation, & the matter of my  
subject increased, & the business of the time abounded, by  
which I was not only distracted, but interrupted much by solici-  
tudes & quarrelling in my house, who restrained my liberty, & by

June 12  
1644

Aug: 12  
1644

March 16th  
1644. I have now finished this work, which I desired  
to draw up the difference, & draw the bow out of the quiver  
moved with an holy zeal, as I conceived to your glory, & his church  
good, I promised God willing & assisting me, & promising me myself  
& liberty, I would not cast any sickness or illness (unless sickness  
at home, or urgent occasion abroad necessitated that) until  
I had reflected this work begun, for which I desired assistance  
in all name. But alas this now I did not, or at least could  
not keep. By reason of sickness, & infirmity of body, & of unruly  
lust in my soul, which broke forth, by reason of time was con-  
siderably much beyond my expectation, & the matter of my  
subject increased, & the business of the time abounded, by  
which I was not only distracted, but interrupted much by solici-  
tudes & quarrelling in my house, who restrained my liberty, & by

June 12<sup>th</sup>  
1645

Confession, & praying of truth, & by reason of sundry other crosses,  
affliction, fears, & doubts, with in those gloomy & sad days I opened  
to me; yet notwithstanding I still endeavored to persevere one day in the  
way, to reflect the same upon me, & I engaged my self to God to fast  
& afflict my soul for my sin, especially for those before mentioned;  
& the better to implore the help of God's spirit to direct me further  
for the future, which was June 12. after yr Ma<sup>ty</sup> had taken a letter  
& written from Daintree to her Ma<sup>ty</sup> June 9<sup>th</sup>, when the hearts  
of the goodly were sad, & those Dour had mourned on the mountains,  
& yr Ma<sup>ty</sup> was too much related with the good success of yr affairs,  
& some of yr soldiers were swollen with pride, & self conceit, the  
other were laden with riches, & blood, contracted to themselves, in  
taking that rich city, with the Lord saw, & was displeased, & re-  
venged the blood of the innocent, ministering indignation & judgment  
unto the people, without respect of persons, & being a reasonable re-  
surgence for the oppressed, in the times of trouble, for he neglected  
not the care of the meek & afflicted, but making quick inquisition  
for blood, he remembered them, & lifted up his people from the  
gates of death, that for they might praise his name, & re-  
joyce in his salvation when for yr Ma<sup>ty</sup> forces were sunk in  
the pit that they made, & were caught in the net they had privily  
to catch others in, being snared in the ropes of their own hands  
at Maseby, & Leicesters June 14. & 17<sup>th</sup> which was but two days after my  
humiliation & Resolution; for speedily did God answer me, & strength-  
en my soul; for as yet I had not seen God's will in still judging, yet I  
missed a fault; which caused me Aug: 14<sup>th</sup> to render many thanks to  
God for his mercies, benefits, & deliverances granted both to me, &  
to his people, for which I desired eternal praise might be ascribed,  
& then concluded with prayer to this effect. Blessed be thy name  
for ever O most gracious father, who hast put into my heart a  
desire to reflect this world begun, for thy glory, the honour & sal-  
vation of the Kings Ma<sup>ty</sup>. The commission of many, & for mine own good,  
O for those who are yet to assist me & fortify to finish by flame:  
& direct me in the way, whereby I may acquire these ends, -  
lead me by thy spirit into all truth, & show me the way in  
which I should walk, for I flee unto thee for direction, reforme  
the sin of mine desires, & especially make my heart to be con-  
stant & upright, a heart of flesh, & fill me with the loves of thy  
spirit, assure me of thy salvation, & of the righteousness of this  
work, & make me valiant & bold in the same, I beseech thee to pay  
my vow which my lips have uttered. Adios I desire of my gracious

Aug: 14<sup>th</sup>  
1645.



Octob: 19th  
1645.

In the next month God fulfilled my desire, in delivering me from those  
enemies of mine I intended, expecting them out of my sight, when offering  
up unto God the sacrifice of praise & thanksgiving, with intention in  
books, & in particular, that he had so graciously (to comfort me in my bow  
& of mine) removed my scourge, according to my desire, before I had done  
this work, which was wonderfully disposed of by Gods providence, that it  
it was not long before effected, when now notwithstanding all trouble  
& hindrance before expressed, it was within two leas of perfection, & had  
long before been effected, had not I been imprisoned by this, & had new matter  
added by the motion of Gods spirit (as I suppose) & had not the time been  
of longer somewhat through mine own sloth & negligence, (with things in  
me most wicked, for with I caused pardon, yet by Gods providence did work  
together for good, that for my desire concerning this sign, might be  
accomplished. And then I prayed to this effect. Most gracious father I am  
not worthy of the least of thy mercies, & Confess my faults to be gra-  
tuitous of sinners, altogether unworthy that thou shouldst deal with me after  
this manner, who am thy most disobedient, foolish, rebellious & perfidious ser-  
vant, & low is this thy work, & manner of dealing with me made unworthy  
soe gracious, soe wonderful, soe munificent, granting me more than I did deserve  
much less deservest; in giving me more than I could expect, or think of.  
I therefore inflame my heart, with a sincere love towards thee, that with  
my whole heart, spirit & strength, I may adhere to thee, & delight in thee,  
& may account all things as dung in comparison of thee, that I may  
fear thee, because I love thee, & for the future may trust in thee in all  
my misery, & danger, believing that thou wilt hear me in my prayer  
& grant me those things which yet remain behind to be effected in me.  
Viz. By giving me a heart of flesh, that I may be able to know for my sin  
A fulness of the love of the Spirit, spiritual food, & sufficient for  
to fight the world, & with I desire father graciously inform, & thou  
had done all for me, for thine own names sake, & for the sake, that for  
in this work I may acquire that which I intend, viz. The exaltation  
of thy glory, & the souls many others conversion, & mine own salvation.  
After my books (as I conceived) were almost effected, I went to London, & placed  
myself to do the work, Decemb: 1st following, when God wonderfully  
comforted me in his Providence, instructing me not to depend on his  
great compassion, nor to smart such a degree of sorrow before I perceived  
was then my error (& hindrance in praying) but to trust in Christ, even in  
hope, again hope, & also to remember, that God disposeth of all things,  
& that this King, nor any creature, could not do, or set against any of Gods  
elect, but what should be for his glory, & their good, & that way which  
the book was effected, & in particular expected of by Gods Divine of the  
assembly. Also God moved my heart in praying, moving to move more  
than before for sin, & for also in believing, & to be more fervent in the  
Resolutions of living soberly, godly & righteously, with a greater boldness  
to be more zealous of our own

Decemb  
1645



Novemb  
1645.

Decemb 1st  
1645.

Jan: 26  
Jan: 31  
1645.

3 others salvation, for with holy ghost, prayer for conser-  
 mation & aid of him, assistance to form them for ch. sake.  
 Decemb: 13<sup>th</sup> 1645. Shortly after God granted the conditions I desired in heart in the offer  
 of his holy Promises, blessing me in my endeavors, for that I had  
 the rays of the Holy Ghost, some early sorrow for sin, & a full  
 sufficient (as I conceived) to deliver this work into yr hands; But  
 this being not for much, now I see a Christ in my heart, as he ought  
 to have been with thankful rest, but rather through self-love & carnal  
 fearfulness, & some (as I confess) the next day I was gone for a  
 while away, & then I thought of printing it first, & after to deliver it  
 into the hands of some goodly divine of yr Assembly to further  
 me in the same, who approved of mine intention, but this could not be  
 without long consideration & refusal of it by the examiners of the Print,  
 who by reason of multiplicity of business, put it off, & then saying  
 long to London, to little purpose as I conceived, God frustrating my labors  
 again, & now I conceive, contrary to my instructing me in my duty, w<sup>ch</sup> I then  
 (as I apprehend) being resolved to print it first before yr delivery,  
 I was hindered. But because my copy was very illegible, & because y<sup>e</sup> I  
 should deliver it without printing, I could not expect one yr gift, &  
 sayed at viz. the Commission of many in the Kingdom, who otherwise  
 could not see it. My because I was at least could not so generally be  
 known, yet but in private delivery. In these grounds I was content  
 to leave my copy with my good friend, to have divine abatement  
 upon, who expected to have it printed, & so it was not long after, for  
 from the examiners hands, I by my friend received it again in the  
 country, with some friendly advice for amendment of some things,  
 & change of others, desiring also a fairer copy, but with all ap-  
 pearing best, & with the intention of to work with encouragement  
 to write the same; & upon my resolution (qualifying me) to print  
 the same with all possible care, & haste, & then I would certainly  
 after printing deliver it into the hands of yr Assembly without delay  
 if God would grant me the conditions before desired, for w<sup>ch</sup>  
 I pray, imploring for ch. sake, that as by the grace & power  
 of his spirit I had begun it, so by the same grace & power I might  
 perfect it to the end, & so obtain the ends aimed at, God glory, &  
 consolation of souls, of yr Ma: especially, & mine own salvation.  
 Jan: 26<sup>th</sup> 1645. After two great deliverances in falling from my back (wherein my life  
 was much endangered, w<sup>ch</sup> in his time I received (as I call to Remembrance) I  
 renewed my Resolution & petition Jan: 26<sup>th</sup> resolving to depend on  
 Gods power only, for preservation in the greatest danger, & in his power  
 for a blessing in the same; & the next week Jan: 31<sup>st</sup> in  
 hearing of the word I was moved to move for my self, to trust or et  
 & to resolve to go on in the work begun, & to deliver the same to yr  
 Assembly, & to leave the same to their disposal for the best conser-



Feb. 13<sup>th</sup>  
1645.

March 7<sup>th</sup>

May 21<sup>st</sup>  
1645.

May 27<sup>th</sup>  
1646.

June 11<sup>th</sup>  
1646.



I desire to know how to deliver up to Christ of West-Chester, & xij  
that month following, when they were delivered. And by 20 12<sup>th</sup>  
of Feb. West-Chester was delivered according to my desire  
whereby I was somewhat more confirmed of my vocation to  
this work, & of Gods Approbation of it, And for a perfect confir-  
mation I desired also express deliverance, (but with this limitation  
if it were his will, & with petition how to assist me in his work  
for his glory sake. After this in March proceeding in the work  
I desired of God for direction how to manage it, & for the recei-  
ving those graces I wanted, & then for wife to observe this, & all other  
my duties, & assisting & strengthening me, for which I prayed in his  
name. After March 21<sup>st</sup> when I had greatly sinned against God, &  
had a long way to go for his grace, & favour, & all formed in vain  
yet then again he gave me the first fruits of his mercy, faith  
unfained, spiritual discerning, & of 2 joys of his spirit, & I then  
desired earnestly for the full conquest, that for I might be fully con-  
quered, for the work begun, & might for a further time by the  
faith of Christ, who loved me, & gave himself for me, & also his  
glory, with thankfulness, in heart, word & deed, endeavouring to my  
best most to convert souls, by my preaching & example, which I began  
for Christ sake. Having got a friend to help me, with much labour  
came, & cost, about the end of May, I had my 2<sup>nd</sup> edition my  
sayre copy, & for came again to London, where wondering  
what to do, some times minding to deliver it to ye M<sup>rs</sup> as it  
was printed, w<sup>ch</sup> motion vanisht through fear, & for 2 reasons  
before I could do then I intended first to have it printed, printed  
& then I would deliver it, yet it pleased God to grant me my con-  
dition desired, And indeed at that time I received many testimonies  
of Gods favour, this much increasing my faith confidence, &  
discerning, showing himself unto me in his word daily, & showing  
up my affections herein much, & resolution to go on in it, also  
frequently refreshing me with his good motions of his spirit. On June 11<sup>th</sup>  
I was moved to resolve more carefully to watch in all things, & more  
faithfully to pay my vows, & with more zeal to devote my self  
body & soul to him, & to deliver this book if it should please  
him to assure me of his will herein, & should give me a full assurance  
of faith, & sufficient spiritual discerning, & should fill me with the  
joys of his spirit, then I would go on in all things he should  
direct me in, & would (for assisting me) & power in my purpose  
& Resolution, of which God I received good hope. After this  
(through the deceitfulness of my heart) I thought it on, & by  
himself. But he said I wanted also, not knowing what to do.

Soul:  
1646

For fearfull was I, & puritanism in the worst way. But you  
July 18<sup>th</sup> 1646. I desire god to send his spirit into me, to enlighten my dark eyes,  
to direct me into all truth for Christs sake. After on June, 18<sup>th</sup> my  
book was licensed, & then I resolved to print it, & after to deliver  
one to yr Maty. & to hat and confide with a printer & stationer, but my  
mind being undisturbed, I could not determine. Therefore having got  
my copy with yr Matys resolution to come into this country  
to consider better of it, & so at last was content to have it printed  
for ye reasons before mentioned. Although I was a great looper  
thereby; by Aug: 2<sup>d</sup> I came to London again to see howe  
& to review the Press, wch before through ignorance & care-  
lessness of ye Corrector, was very corrupt, & so by Aug: 22<sup>nd</sup>  
I set it to printing. After wch I was inwardly moved to have  
ride to Newcastle, where yr Maty then lay, but my horses -  
lame, & the weariness of my body to endure such a journey,  
as also my ignorance of, & dangerousness in the way, quenched  
for A time that motion, wch nevertheless again revived, and  
burned stronger then before, & answered those objections, by  
an accident, having A fit opportunity offered me, to ride down by  
water in A barge, wch was turn ready bound for it, But then  
again alas, I coming too much in flesh & blood, & yielding  
to the dissuasions of A more firm, whom I acquainted from the  
& learning to mine own instructions, & relieving my de-  
ceitfull heart, I followed the Councell of many acquainted  
with my god, pulling off my view of delinquence by back into  
yr Matys hands, but still wished direction to multiply by as  
possible, & me, and so alind by obliging the stationer to whom  
I sold the Copy, to give one to be delivered to yr Maty.  
wch he told me had sent safely & fast, by A cheap man of his  
acquaintance, who would be ready to do it, for wch I offered  
him six pence, & the rather was I zealous herein, because  
he seemed to send many copies to that town, on one of wch  
I suspected some honest Country might light, & so inform  
yr Maty thereof. But the next month, my old motion re-  
vived, & I was resolved (Gods Spirit stirring me up) as I con-  
sidered to deliver my book into the hands of yr most excellent  
Maty, if conveniently I could before yr Convent ion & joyning  
wth yr two noble houses of Parliamt come to your roym. To  
mild distance of my home, I also refreshing in my assurance  
that it was gods will I should doe it, & her stirring up me  
wth boldnes & confidence to effect it, for wch then I



Feb<sup>r</sup> 13<sup>th</sup>  
1646.

From your letter following I have of yr Ma<sup>ty</sup> Com<sup>ing</sup> from the  
north, & earnestly desired it, that you might come with in  
the limitt before express, & accordingly might deliver my booke  
into yr Ma<sup>ty</sup> hands. And when I heard for certain that yr  
Ma<sup>ty</sup> was come to Hologbitt, I both by map & other enquiry  
diligently sought to know the distance of it from me, & found  
it to exceed 70. miles, & therefore I suppose I was discouraged as  
yet from my vow. But still was I prest in spirit to deliver  
the booke, & scruple arose about my former promise, & the  
little effect all other means v<sup>er</sup>o too gentle, somewhat con-  
firmed me. But on the other side Satan perswaded me to spare  
my selfe, & carnall fear kept in & backt the temptation  
besides shame, loss, hazard of life & fortune presented to me,  
& too oft quencheth these motions, silenced these Resolutions.  
Yet still when I was in a fixt contemplation w<sup>th</sup> god, these  
motions retired, & oft when I read or heard of any person that  
boldly with the loss of all, maintaine the truth, against vice  
& thereby advanced gods glory, then was I againe confirmed  
in the same resolution, & strongly & strongly oft prest to  
goe forward in it, yea oft did this conflict arise in my soule  
& although the most tyme the flesh seemed to have the best  
of it, yet so often the spirit prevailed, & got ground all  
though commonly, on hard terms, & with much reluctancie.

March 26<sup>th</sup>  
1647.

About the latter end of March last in a day of humiliation  
I earnestly besought god to reveale this truth unto me, by  
some means or other, w<sup>th</sup> hee should approve of, & to overcome  
my heart that I might not refuse to obey, yet it was his  
will to send me to deliver this booke, w<sup>th</sup> weeps w<sup>th</sup> tears  
& weiment signs. And not long after surely God answered me  
for on April 3<sup>rd</sup> being by accident at an Anniversary for  
men, of w<sup>ch</sup> I knew not, till I heard the bell ring, & hearing  
the minister fervent in pray for yr Ma<sup>ty</sup> & to his last words  
yr union with the Parliament, then & there in the Church  
Gods spirit (as I suppose) overpowered me, & moved me in that  
holy Ordinance, in direct words to resolve (god willing) to  
deliver this booke, yet I could, into yr Ma<sup>ty</sup> hands (yet obstinate)  
& w<sup>th</sup> that presently moved me to pray w<sup>th</sup> tears, for gods  
ayd & assistance herein. w<sup>th</sup> Resolution & vow At ill 23<sup>rd</sup>

April 3<sup>rd</sup>  
1647.

I beseech a Adams desire god to hear my pray I had

May 25<sup>th</sup>  
1647.

May 25<sup>th</sup>  
1647.

June 3<sup>rd</sup>  
1647.

May 1<sup>st</sup>  
1647.

made known, yet it might be for his glory, yet I have people  
good, all with simplicity in the name of May following purpose  
ly coming to the same Church, to hear a lecture for men  
& being in the same seat where I last spoke, I desired God to  
confirm me in the same, & for surely his grace home to my  
soul, on that place of Heb. 1. 3. he upholdeth all things by  
the word of his power, for which sermon was declared God's word  
full of wisdom in ordering & disposing of all actions & events  
concerning the world, & that nothing cometh by chance, but an all  
admirable according to the good pleasure of his will, whose  
wisdom & power is infinite, & that even the thoughts, words  
& actions of men, are not to God contingent, though they  
seem to be so to us, but are all of them from eternity by  
him foreseen, even the hearts of Princes are in his hand, & he  
turneth them as he pleaseth him, with God's spirit (as I supposed)  
powerfully, & irresistibly applied on my soul, & moved me to  
confirm my former vow with joy, banishing all fears, & carnal  
impediments & objections which then arose, with frame of spirit  
I desired of God still to continue in me, & to assist both me, & the  
world to effect those ends I aimed at in it. viz. God's glory, the  
consolation of souls, & yr <sup>particular</sup> especially, & mine own salvation  
all which I desired for Christ sake. Ever since I went on in con-  
sidering of God's administrations towards me in this world, & one  
day in the week I forgot as much as in me lay thereof, to re-  
member, & mention of same (though I confess to my shame, yet  
to God's patience & goodness towards me I have been too negligent  
himself) that for yr <sup>particular</sup> & for the sake of the same, may accordingly cen-  
sure both of my former words. for I call God to record on my soul  
that in this world I have been in much weakness, & in fears,  
& in much trembling, in many afflictions, dangers, temptations  
arising from Satan, men, & mine own sub, & sometimes in  
inflicted on me by God, as for other sin, so in particular I am  
reproached, in delaying the delivery of this book, & for not paying  
steadily my vow, for which I was exposed, & in great danger  
of being spoiled by the fall of my horse when May 25<sup>th</sup>  
or thereabouts I had contracted the time in a contrary journey.  
& I have for some time to my house June 1<sup>st</sup> though I had not  
retracted this Relation, I set on my journey towards London,  
then to clear the certainty of affairs, & of yr <sup>particular</sup> abode,  
as also to effect fully this relation, & to frame my relation

May 25<sup>th</sup>  
1647

June 1<sup>st</sup>  
1647.



8  
ly 29  
1647

Aug: 6  
1647

Aug: 7  
1647

June 26<sup>th</sup>  
1647.

July 12<sup>th</sup>  
1647.



my dearest full heart persuaded me, when it was rather to depart  
mine own by myself first, than to go to yr Ma<sup>y</sup>. Being in London  
I oft heard of yr Ma<sup>y</sup> drawing nigh to the City, with good friends  
I daily expected, & so went on in expecting this work, & drawing  
of my Petition; But, hearing that yr Ma<sup>y</sup> was carried from  
Holdersby, & was in the possession of the Arminians who were still in  
motion, I was at a stand, & knew not what was best to be done, nor  
whether to go to find yr Ma<sup>y</sup>. Hereon I foolishly came back  
from London. But about June 26<sup>th</sup> reading on Ecolampadius  
his exposition on the 64<sup>th</sup> Chap. of Isaiah, I was so deeply  
as it were violently moved, to go into this world, even to the  
hazards of my life, to begin July 12<sup>th</sup> following, & to leave all  
rather than to neglect this call, if yr Ma<sup>y</sup> & Parli<sup>ment</sup> should  
not agree before, & if I could deliver this book into yr Ma<sup>y</sup>'s  
hands, to effect with God's grace, without which I confessed  
I could do nothing, for I saw I was in a most dangerous situation.  
After pray<sup>ing</sup> reading of Jonath<sup>an</sup> Swift, with reading Mr Calvin's  
Exposition on Jonath<sup>an</sup>, I was moved to resolve, & make this promise  
God willing & assisting me with whom I stand for nothing not any  
longer with Jonath<sup>an</sup> to fly from his presence, seeing how who believe  
lying damners, forsake their own mercy. But I would go on in  
my journey to yr Ma<sup>y</sup> as I could receive this book, which  
I left at London, & for which that day I sent, & in the mean  
time, I would compose my petition, & all things else necessary for  
my journey, & so would commit both my self, & mine, to God's gra-  
cious protection, depending on his promise made to me by his word.  
& this word I would commit to his blessing, who could effect great  
matters by small means, hoping that he would grant me  
I desired therein, for which I pray in Christ's name.  
Shortly after reading concerning the prophet Jeremiah's relation  
& finding Chap. 1. that many & grievous misdeeds were made unto him  
for his preservation in the greatest danger, & how he was comman-  
ded to stand in his loyns, & to give & speak unto them all that  
God commanded them, & not to be dismayed at their faces, lest  
he break him in pieces before them; Hereupon I was confirmed  
to go on in his work, & yet by my incredulity, negligence, carnal  
fears, & such, I too much tempted God: yet with great reluctancy  
I proceeded in this Narration, expecting my book from London  
which by reason of the late troubles I did not see so soon as was  
expected to be sent. But for that the God pleased me, finding a way  
& grievous disease on my Cholerick, first sitting on suddenly, &  
the loss of his blood, that not affecting what he expected, he

Aug 29<sup>th</sup>  
1647

on 29<sup>th</sup> more, w<sup>ch</sup> made me then sensible of gods displeasure in this  
Chastizement, instructed me, & blessed be god, he sanctified me with me.  
for hereby was I brought to Humiliation, & Confession of my sin, &  
of these in particular, & moved also to make this vow, that if  
god would be with me, & assist me, without w<sup>ch</sup> I can do nothing, & rely on  
my children, granting them strength, & health, then I would go on  
with the utmost of my power in this work, & would endeavour  
to reforme the same, depending only on his grace, & direction  
of his spirit, as I looked for Mercy from him, & at the last  
day, with desire of mine I humbly crave for his own name sake

Aug 6<sup>th</sup>  
1647

& for Ch<sup>rist</sup> intercession, concluding w<sup>th</sup> faith Amen Amen. On  
August 29<sup>th</sup> 6<sup>th</sup> I received my books for w<sup>ch</sup> I praised god, & thought  
I heard ill news of A 2<sup>d</sup> war, yet was I comforted (y<sup>t</sup> I should  
would) to be in this war, & to depend wholly on god, come life  
or death, that so I might effect the ends aimed at, w<sup>ch</sup> I for-  
wently desired both parts, but with this limitation, because of  
safe separation in the Parliament, (y<sup>t</sup> I should conclude  
god to come th<sup>er</sup> by; After this it pleased god graciously to  
recon<sup>ce</sup> all my children save one, who also was in Amiens my

Aug 14<sup>th</sup>  
1647

Then I renewed my vows, did confirm the same with ex-  
ecution, & assisting me, without w<sup>ch</sup> I confess I could do no-  
thing, & for this I prayed at that time, in Ch<sup>rist</sup> name. & since  
observed one day weekly & y<sup>e</sup> for this work, till it was effected.  
And now having by gods help finished the same, & pleasing  
still y<sup>e</sup> Ma<sup>ty</sup>s absence from y<sup>e</sup> Parliament (though not without  
grief & sorrow of heart, because I believe y<sup>e</sup> presence w<sup>th</sup> y<sup>e</sup>  
would be a special means to prevent many disorderly effects  
w<sup>ch</sup> otherwise I fear will come on this Kingdom) y<sup>e</sup> being  
somewhat comforted having read y<sup>e</sup> Ma<sup>ty</sup>s last message to Pa-  
liament, wherein you know the expressing of a most wonder-  
standing behaviour y<sup>e</sup> Ma<sup>ty</sup> y<sup>e</sup> Parliament of both Kingdoms  
which might make a firm & lasting peace in all y<sup>e</sup> dominions be-  
fore any apprehension of y<sup>e</sup> own, or of any other earthly  
blessing, & to that end that y<sup>e</sup> Ma<sup>ty</sup> had diligently employed  
y<sup>e</sup> utmost endeavour for divers months past, to inform y<sup>e</sup> Com-  
mon, & satisfy y<sup>e</sup> Conscience, that so you might be able  
to give such an answer to the Propositions, as shall be most  
agreeable to y<sup>e</sup> Parliament. But appearing still that y<sup>e</sup> y<sup>e</sup>  
of the book of Common prayer, the Covenant of 3<sup>e</sup> Church  
by Bishops, the taking of the Covenant at an 3<sup>e</sup> Christ  
obstacle, in this matter. therefore y<sup>e</sup> humbly petitioning until  
such time as shall receive of y<sup>e</sup> Royal Residence hath ac-



to my birth & education, my private vocation & commission. I know not how to  
leave off this spirit, though I sit to write in all humility this my unworthy letter  
with though weak & imperfect in it, yet as coming from my ignorant & imperfect  
hands, yet I trust by Gods blessing on it, (I sincerely trust) may be profitable  
understanding, & resolve most of your doubt. This I am persuaded in, because  
God calls me to the work, by his glory & the corruption of souls were the  
ends aimed in it, by his power, word, & grace, assisted me in it, & by vision of all those  
gracious administrations I have obtained in the history of it, & of those judgments on me  
& mine inflicted, when I have sinned against it. Besides the joy, peace & blessings  
spiritual & corporal I receive, when vigorously I prosecute it, & in the  
earnestness of spirit, & depth of grace I give my days & nights in my duty, when with much  
I neglect it, or carelessly shun it. (The Lord Jesus in Adam is faithful witness  
in my mind, & conscience can testify I am not, but capable for his work, by  
truth & sobriety). And therefore now in all humility, & in the bowels of Jesus Christ  
beseech your most excellent Majesty, seriously, & sincerely, to give the same, as a matter  
much concerning your own soul, family & kingdoms welfare. That both you &  
this people under you, as subject to heaven, & to walk in the good way, the true way  
lead on you & them, even the faint of your thought, because you have not heart to  
be done with a law, but with the spirit, & the law of the Lord. For then your  
performance of holy duties will be soath some to do. & he will say humbly  
before you, that both father & son, have bowed & from fall fall on them & if  
you may then call, but he may not answer, & so he may say, but may not find him  
such God of his in his mercy present. And he who is the father of spirits, the  
of men flesh, the donor of all grace, doth only teach to profit, giving a blessing  
on the work, & incline you to all heart, not to forget according to the outward  
presence, but to judge & glory judgment, & to teach the scriptures with  
these things be true or no: & with low, & deep, & pure, & the truth  
known & revealed, though by me the means of all it is intended, that for Christ  
power may be made manifest in my weakness, his strength in my infirmity,  
& your faith may stand not in the wisdom of man, but in the power of God, who  
chooseth the foolish things of this world, to confound the wise, & the weak things  
of this world to confound the mighty, & base things of this world, & things which  
are despised, to bring to naught things that are, that no flesh should glory  
in his presence, & whose revelation I command you, & to the work of his grace  
with which to build you up, & to give you an inheritance amongst all them  
which are sanctified, with the love of Gods grace, for the king of kings, for  
Jesus Christ our Lord, & his favour. Amen. which is & shall be so constant  
& continual prayer of your most humble & loyal subject & suppliant.



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